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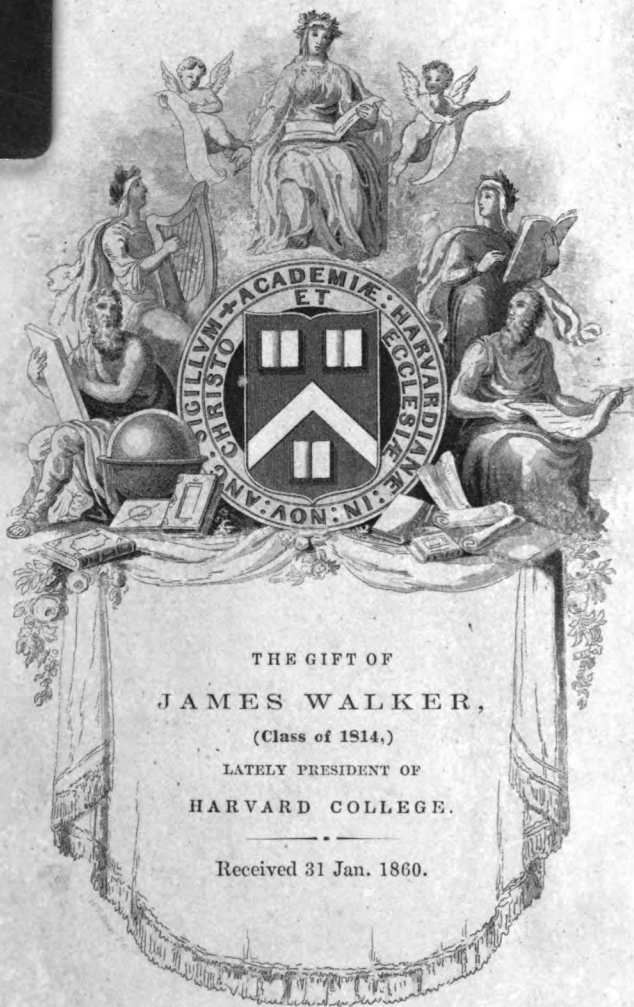


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LECTURES

ON THE

DOCTRINES AND PRACTICES

OF THE

ROMAN CATHOLIC CHURCH,

DELIVERED AT ST. MARY'S, MOORFIELDS, DURING THE LENT OF 1836.

BY THE

Nicholas Wiseman
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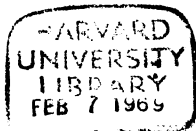
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LECTURE I.

THE OBJECT AND METHOD PROPOUNDED.

2 CORINTHIANS VI. 1.

“Brethren, we exhort that you receive not the word of God in vain.”

THESE words are taken from the epistle for this day. It is difficult to say, my brethren, whether the church of God, in proposing the epistle which we read in the liturgy for this day, to the meditation of the faithful, had you principally in view, or those to whom is committed the ministry of God's word; for, on the one hand, you are exhorted, not only that you receive not the word of God in vain, but also, that you give offence to no man, lest thereby our ministry should be blamed. But while these words seem directly to exhort you, especially at this holy season, to attend to those instructions which are proposed for your edification, it must be owned, that the greater portion of the epistle is mainly directed, to point out to us what are those qualities wherewith we should announce to you the word of God — what are the characteristics whereby our ministry should be distinguished.

And, in the first place, we are commanded to show ourselves worthy ministers of Christ in the word of God, in the power of God, and in the armour of justice, on the right hand and on the left; that is to say, that, clothing ourselves with the conviction which we have of the truth of those doctrines which we deliver, we should stand forth ready to meet any opposition which may be proposed to them; that we should inculcate with all power, and with that strength which the word of God must always possess, those truths and those doctrines which are committed to our charge. But while we are commanded thus to

preach with power, it is expressly enjoined on us, also, to preach in sweetness, and in long-suffering, and in the Holy Ghost; that we should avoid any thing in that which we deliver, which could, in any wise, hurt the interests of the dearest virtues of the Son of God. Whatever may be the strength and the efficacy with which we endeavour to deliver our doctrines, they should be so tempered as to wound and hurt the feelings of no man. But there is yet a third quality in our ministry, prescribed by the Apostle, which seems most particularly adapted to the circumstances of these times; and it is, that we should preach our doctrines through good report and through evil report; through honour and dishonour; as deceivers, and yet true; as not known, and yet well known;—that is to say, that we must expect, that while some, indeed, will listen in the true spirit of sincerity, and kindness, and liberality, we must expect from others, only an evil report of that which we shall say. With many, it must be to us a source rather of dishonour than of credit; we must expect—however conscientious we are in delivering those doctrines, of the truth whereof we are firmly convinced—we must expect to be treated by many, perhaps even by those that hear us, as merely practised and artful deceivers of men. It is, therefore, in this spirit, and having fully before me those consequences which the apostle of God has shown, and where-with he has admonished us—it is having these fully before me, that I open this evening a course of instruction, to which that which I shall deliver at present shall serve as a general introduction.

I have, for the present, undertaken to confine myself to one point only; that is to say, to examine, in a series of evening lectures, the principles, the essential ground of separation, between us and our church, and those brethren, whom we would gladly see united to us in unity; that is to say, to explain, in the simplest manner possible, what are the grounds whereupon we receive the very principles of faith; what it is on which we build all those doctrines which we profess, and many of which have been so constantly traduced; it is to examine, in other words, whether we are justified in admitting for the authority for all that we believe—an authority, a living authority established by Christ in his church—in contradistinction to that principle which admits of no authority, no doctrine, but the written word of God.

It is in reference, therefore, merely to this course—which may occupy, perhaps, six or seven lectures—that I wish, this evening, to preface some remarks, upon the objects for which, and upon the method in which, they will be conducted.

First, as to the object which I propose to discuss. If we ask any of our brethren who are separated from us, why it is that they are not Catholics, undoubtedly you would receive a multiplicity of answers,

according to the peculiar character of each one whom you interrogated ; but I have no doubt, that the essence, the substance of each reply would be this—that the Catholic church is infected with innumerable errors, that she has engrafted upon the revelations of Christ many doctrines unknown to him, and which are the invention of man ; that she has received many principles of morals and practice, which are directly at variance with those which he and his apostles inculcated ; that however truly she may have been once joined to the true and one church of Christ, she has allowed herself, as it were, to be gradually separated from it, by allowing innumerable errors, gradually to creep in, and then sanctioning them with her authority as divine.

But, if you were to press the inquiry still closer, I am sure that you would find, that the whole of these various grounds would be gradually reduced to *one*. You would be told, that the great, the condemning sin, of the Catholic church is, that it has rejected the word of God ; that all those different corruptions which I have enumerated, have only been produced by the admission of the false principle, as it is called, of human authority ; and that, consequently, all others are, as it were, but minor considerations, which merge in this only one.

It is evident, therefore, that this question divides itself into two distinct ones ; the one involving a question of facts, the other of right. For, whether each of these individual instances, which may be produced, is to be considered a corruption—considered an invention of man—considered contradictory to the true revealed word of Christ ; whether it is to be considered a deviation from that which our Saviour instituted as essential to Christianity—all these belong to matters of separate consideration, involving merely distinct facts, each resting upon its own peculiar grounds. But, it is evident, no less when you come to examine the grounds whereon these have been introduced ; when you find that Catholics uphold them all exclusively by the same principle that they maintain them to be right, because they are grounded upon a proper authority, then it is evident, that the whole of these various independent questions of facts are united, as it were, and concentrated in one ; that is, whether there was any authority which could sanction them, whether there be any authority upon which we are justified in believing them.

This, therefore, is an important consideration : because, it is evident that, if we can establish that right whereon alone we base all the particular doctrines ; that, if we can prove that, besides the written word of God, there is an infallible authority existing, which always has existed in the Church—which, under the guidance of God, cannot be deceived in sanctioning any thing that has been revealed by him—assuredly, we have also made good all those different points on which we are charged with having fallen into error. Therefore it is

manifest, that however, for the sake of entirely convincing the minds of those who doubt, and for the purpose of more easily gaining access to their peculiar difficulties, we may be induced to treat them singly; it is evident, still, that all are virtually and essentially demonstrated, if this one leading fundamental proposition can be proved.

Now, my brethren, I will observe, that this line of conduct is completely different from that which is pursued, if I may use the expression, on the other side; that is to say, that, not considering the manner in which these questions hang together, nothing is more common than to hear, or read, of preachers who represent, for instance, the withdrawing of the word of God from the faithful, as it is called, for the doctrine of tradition, as one among what are considered the corruptions of the Catholic religion.

As these questions are necessarily based upon that one, Whether the word of God is the *only* rule of faith? it is evident that, first of all, that question is, as it were, taken for granted which is involved in the dispute: for, it is first assumed, that the word of God is essential; that is to say, that it is exclusively the only rule of faith; and then we are blamed for withholding it from the faithful — then we are blamed for substituting something else in its place. But, whether this is wrong or not, depends upon the previous question; and, therefore, it follows that, first, the subject of the dispute is taken for granted; and, then, we are tried by the conclusion which is assumed.

So much, therefore, for those grounds which would be given were we to interrogate any one who is separated from the Catholic church, Why he is not a Catholic?

But, supposing now that we proceed farther with the scrutiny, and ask him, Why he is a Protestant? the answer must assuredly be different; for no religion can stand upon mere negative grounds. You cannot believe one doctrine rather than another, simply because another, which is proposed by some men, is false. Each religion must have grounds of demonstration essentially existing in itself, and independent of the existence of any other. We should have been able to prove the divinity of Christ, even if Arianism and Socinianism had not existed. Had any one asked us for a demonstration of that doctrine, it would not have been any ground, that Arianism was confuted, or that Socinianism had been proved false; but the dogma, the system itself, which takes the divinity of Christ for its foundation, must have its own fundamental reasons, independently of the rejection of another doctrine. Hence it is, that each one, if asked, not simply, why he is not a Catholic? but, moreover, questioned, why he is a Protestant? must have reasons to give why he is a member of that communion.

Now, my brethren, I wish to draw your attention to a very important distinction, and one which, I fear, is not often sufficiently observed;

it is, *the distinction between the grounds of adhesion to, or communion with any church; and the grounds of conviction of its truth.* I am sure, that if those who have been educated as Protestants—the great majority of them—if they inquire, and ask in their own minds, why they do profess that religion, they would give an answer such as is a justification in their own minds for their remaining in that communion, but which does not involve the fundamental grounds of that religion. They would say, for instance—and I am sure that many, if they search in their own breasts, will find, that it is a reason that has great weight—they would say, that they were born in that religion; that it is the religion of their country; that they have been educated in it; that they think it shameful to abandon the religion of their forefathers: and these are all grounds therefore, why they are Protestants. They are precisely the same grounds which might be given for a thousand ordinary opinions; they are the very grounds which you might give why you are attached even to your country; but it does not include in its consideration the essential, the radical reasons, upon which Protestant doctrines are based. It is a motive which justifies the individual in his own idea in remaining in that communion; but, certainly, it is not a motive, not a demonstration which, in any way, tends to prove the truth of the doctrine which it teaches. Others will tell you, that they are of that persuasion because they take it for granted that the thing is demonstrated; they have been accustomed to hear it spoken of as a thing satisfactorily settled; they have not thought it necessary to trouble their minds in inquiring farther; learned men have done it; the controversy is one in which the victory is always on one side; Catholics have been answered most satisfactorily upon every point; and, therefore, the doctrine is thus received. And, another reason which I might add to these is, that they have been accustomed to hear Catholics so spoken of, that it is impossible that they can, for a moment, think of retiring from their religion to join the other; that they have heard their doctrines again and again held up to public notice in the pulpits which they have attended; that they have been in the habit of hearing Catholic doctrines most minutely analyzed; and that they are quite satisfied that they can have no foundation; and, therefore, that they remain, in other words, still Protestants, because they see no ground for becoming Catholics.

Now, I will suppose, therefore, that you lived in a country, or in any place, any portion, any part of this country, where there was not within your reach a single Catholic; where, consequently, it had not been necessary that their doctrines should be held up to your execration, that there would have been no opportunity given you even of hearing them. It is evident, that you could not have been Protestants upon this ground; it is evident, that such as build their faith, if I may so

say, upon such considerations, build it merely upon negative and relative grounds, simply upon the exclusion of another system, and not upon the demonstration of their own.

Such, therefore, is the first class of evidences to which I beg to turn your attention. You perceive—and I am sure, that a minute examination would only serve to demonstrate it—that the greater part of those who are Protestants would only give you such reasons for it as satisfy, as it were, their continuance in their religion—the embracing of it, even, if you please; but they are not reasons which can affect the grounds on which Protestantism justifies its original separation from the Church; for the fundamental principle of Protestantism is this, that **THE WORD OF GOD ALONE IS THE TRUE STANDARD AND RULE OF FAITH.** But, to arrive at this, there is a long course of complicated and severe inquiry. You must, step by step, have satisfied yourselves, not merely of the existence of a revelation; but, that that revelation is really confided to man in these very books; that these books have been handed down with such testimonials of their authority, that it is impossible for you to doubt that they are the word of God; that they have been given to you in such a state, that the originals have been so preserved, that the translations have been so made, that you are confident, that in reading them you are reading those words which the Spirit of God dictated to prophets and to apostles; that you have acquired, or that you do possess, some particular lights which are necessary to you to be able to understand those books; you must be satisfied, not merely that it [the Bible] has been given as the word of God; but you must meet the innumerable and complicated difficulties which are brought by others against the inspiration of particular books, or individual passages: so that you can say, that you are, of yourselves, of your own knowledge and experience, internally convinced, that you have in that book the inspired word of God, in the first place; and, in the second, that you are not only authorized, but competent, to understand it. But, my brethren, how few are there that can say, that they have gone through this important course; and, yet, it is essential to Protestantism, that each one, who is to be considered responsible to God for a particular doctrine which he professes—that each one must have studied the word of God, and must have drawn from it the doctrines which he holds; and, unless he does all this, he has not complied with those conditions which his religion imposes upon him; and thus, therefore, it will be found, that, while he has reasons within himself which appear to him to justify his external adherence to that religion which he professes, yet, that he has not gone through that process which is necessary to convince his mind of the grounds on which he believes.

But, my brethren, not only, I will observe, are these two different

classes, and these two species of principles, totally distinct; but they are essentially different, and even of an opposite character. For, you will observe, that the grounds on which a great many—I will say, almost the greater part of those who differ from us—profess their religion, are grounds, as I have said before, rather for *adherence*, than of conviction. It will be observed, that those which lead to the first do not, necessarily, lead to the latter; that is to say, that a person may be all his life a member of a Protestant church, without once taking the pains to examine, in the serious, and minute, and difficult method which is required, all the doctrines which he believes; he may possess, therefore, those principles which keep him in communion with that Church without his ever being led by them to the adoption of that course which it implies as fundamental to his religion. Not only so; but I will say, that the first is contradictory to the second; for, if any man tells me, that he remains a Protestant simply because he has been so born and educated; that, because of the account which he has heard in sermons, or which he has read in books, he is satisfied that no other sect of Christianity has any grounds to go upon—I reply to him, at once, that he is acting in direct contradiction to the principle whereby alone his religion allows him to be convinced; for conviction, according to that, must be based upon individual research, upon individual inquiry; and not merely, therefore, upon having been born in it, or having been educated in it by others; not in having heard certain doctrines delivered from pulpits, by men as fallible as himself; and, certainly, still more not by having heard the doctrines of others represented in a manner which, I have no hesitation in saying, is all most incorrect, and often such as to deserve, perhaps, a harsher name.

Now, therefore, let us examine the grounds upon which Catholics stand, viewed precisely in the same manner; and here, I will say, that the grounds upon which Catholics adhere to their religion, and the grounds upon which they are brought to that religion, if they have not been educated in it, are not only as various and as numerous as those which I have mentioned, but, that they are infinitely more so. The Catholics, or persons who come to the Catholic religion, arrive at it by much more difficult ways than those which I have mentioned as being followed by Protestants; and, not only so, but the greater part of Catholics, if interrogated, will give the most various reasons why they are Catholics. But, now, allow me to notice the difference in the two. That the grounds upon which many men may be brought to the true religion of Christ are various, is evident, both from the conduct of those whom the word of God has proposed to us as examples, and from that which we have witnessed in all ages, even unto our own. For, there can be no doubt, that in the preaching of the apostles, Christianity was not based upon merely one point or another; but the preachers

of God's word drew their evidences from all those sources which they knew must make the greatest impression upon those whom they addressed. It is, in fact, the beauty and the perfection of truth, that it should stand the action of the most varied tests. It is only an impure ore which, while it resists, perhaps, the action of one or two re-agents, will, in the end, yield before the energy of one of them ; but it is the pure metal alone that can resist the action of several successive tests. Truth may be compared, as it were, to a gem without a flaw, which may be viewed in different lights, which may be held up to the eye in any way, without artificial assistance, and shall always present the same beauty and purity. But it is the characteristic of error, that it may, by the assistance of an artificial situation, and by a certain play of light that is thrown upon it, produce the apprehension of its being without fault ; but, if it be slightly turned, or shown under another angle, it instantly discovers its imperfections. It was thus, evidently, that the apostles acted ; it was thus, that Christianity was preached ; namely, that it was considered as a system intended to meet the wants of all mankind ; that its true evidence resided in the mind of every individual, as well as in the general feelings and wants of the entire human race. Thus, therefore, when they preached to the Jews—who were possessed already of the volume of the old law, and possessed symbols, and other foreshadowings, of the new dispensation that was to come—the task was simply this, the apostles only proposed what they already believed to their consideration ; and showed them the counterpart, in the truths of Christianity, and in the character of our Saviour ; and they, consequently, often won their convictions by those principles which they believed. When Philip met the eunuch of the queen of Ethiopia on the highway, he found him reading a certain passage from the prophet Isaiah ; and, from that passage alone, he convinced him of the truth of Christianity, and admitted him to baptism. He found, he was himself searching out for something that would correspond to the description that was here given. Philip simply proposes to him something which, by the obvious comparison, led him to see, that this must be the counterpart to that which had been pre-figured ; and he, instantly, yielded himself as a captive, and adopted the whole of the doctrine included in the rite of baptism. But, when St. Paul goes among the Gentiles, when he comes to the learned Athenians, he does not appeal to the prophecies ; he does not consider it necessary, that they should first become Jews, as it were, before they are to become Christians. He has recourse to a totally different character of evidence ; he preaches to them—men of a philosophic and studious mind—he preaches to them, a sublimer morality than they had been accustomed to hear. He presents before them, the doctrine of the resurrection ; he shows them, the futility and absurdity of their

idolatry; he shows that, even in that itself, was a certain longing for a better faith, from the fact of their having erected an altar to the unknown God. He lays hold of those threads, as it were, which he found already prepared in the minds of his hearers, and he attaches to them the evidences of Christianity; and, thus it is, that he ensures the introduction of its doctrines within their breasts.

When we come down still further, we find the same to have been the practice in the church—that is to say, in the first century; and in the second, and in the third, we find a totally different system of grounds whereupon religion was preached, and on which it was received. We find, for instance, that in the first century, it was the courage of the martyrs; it was the seeing, that flesh and blood could endure tortures and death in support of the system which brought the greater portion of converts to the truth. It was in the following century, the examination of these doctrines, in reference to those philosophical opinions which had before been held; so that while, therefore, it was found, that in all the philosophy of ancient times there had been, as it were, certain problems regarding the human mind, and the very nature of man, which all their wisdom and learning had not been able to solve; when they discovered in that very philosophy—and there was, as it were, a longing wish for a more perfect manifestation regarding those doctrines which taught the future existence of the soul, and the nature of God—when they found these give an answer to all these difficulties, they made no hesitation in embracing them as a system of truth which could have come from God alone. I mention these instances to show that, throughout, it has been the custom of those acting under the authority of God, and of those whose example may justly be proposed to us for our imitation—that it was their custom to draw, indeed, the evidences whereby they came to religion, and the grounds on which they adhered to it, from innumerable and most distant points.

But, coming now to modern times, I will further observe, that the same is perceptible in the writings of all those who have within these late years joined the Catholic faith. I do not allude, so much, to what has occurred in this country; because, however great may have been the spread of the Catholic religion since the commencement of this century amongst us; however frequent may be the conversions which we hear of, and see—it is, in one respect, as nothing to what goes forward elsewhere; for, on the Continent—and I speak particularly of Germany—there is not a year, and there has not been for some time back, in which more than one distinguished individual has not come over to the Catholic religion. I mean, persons distinguished before they joined us, and known among their own as persons of first-rate abilities, and the deepest learning; persons holding important situations, and particularly, employed as professors in the

Protestant universities. Now, almost every one of these has published an account of the motives which have brought him to the Catholic religion. I have perused a great many of them; and some are written in a spirit of the deepest philosophy; the arguments are conducted with a terseness and a closeness which, in this country would be, I will venture to say, almost unintelligible. They are as varied as the different pursuits in which each of them was engaged. You will see one of them, who has made history his study all his life—and who was professor of that branch of erudition to one of the most celebrated universities on the continent—who announces to you, that he has become a Catholic, simply by applying the principles of his study to the facts recorded in the annals of Europe. You will see another, draw all his arguments from motives connected with the philosophy of the human mind—from his discovering, that it is only in the Catholic religion that he can find a system of philosophy adapted to the wants of humanity. You will find another, whose enthusiasm has first been kindled by finding, that the principle of all that is beautiful in art and in nature is to be found nowhere inculcated except in the Catholic religion. You will read of a political economist, who tells you, by having made a deep study of that science, that he is forced to admit, that it was only in the principle of Catholic morality that he could discover the basis whereby it could be honestly conducted. Another, by watching that very event which has been considered, by some, as a demonstration of the demoralizing power of the Christian dispensation; by a deep, attentive study of the course of the dreadful tragedies of the French revolution, became a Catholic; and has since written some of the profoundest treatises connected with public rights. These are but a few of the many instances which I could quote; but, now, mark what I wish to observe. I said before, that the grounds given by Protestants for their adhesion to the Protestant religion, did not lead to the principle of conviction—to the adoption of the only grounds on which Protestantism is based. A man may be a Protestant for those reasons which are ordinarily given without his being brought to the personal examination of each doctrine; to that deep study of the word of God upon which alone his religion allows he can be a Protestant; but, in every one of those cases to which I have referred, no matter whence the conviction has come; no matter what has been the first impulse to the line of argument which has brought any individual into communion with the Catholic faith; the grounds for adhesion to it have, necessarily, ended in the ground of conviction; for, every one of these men was not a Catholic when he discovered the principle of political economy, or of history, or of the fine arts, or of philosophy in the Catholic religion. He did not become a Catholic upon any grounds which he gave for adhering to the Catholic religion; he did

not become a Catholic by any of these ways ; he adopted the principle of conviction, and then submitted himself to the authority of the church. This is a most important and striking ground of difference between the two courses ; and, observe, the beauty of it does not end there. Each of these persons — men of peculiar and individual minds, men of the most various pursuits, men whose prejudices may be said to have run in particular channels — all of them submit their own peculiar opinions ; all of them despoil themselves, as it were, of their own way of thinking, when it clashes with the principles they have received ; and they are all brought to the most perfect and complete unanimity, in the grounds of their belief. There is a convergence of many rays to one point ; there is a tendency in all these various motives to unite ; there is a necessary impulse in all, to deprive themselves of their individuality, and to become as one ; to become as docile and as simple as the most illiterate and rude ; to receive precisely the same doctrines, and believe the same dogmas, as those who never had the advantage of their superior education. But, it does not end here : for, after they have received the faith ; and after they have, in the act of receiving it, adopted those principles whereupon alone it allows any one to enter in ; again, we must say, their affections have urged it, and again, each one of them has addressed himself to the adorning and presenting some individual ground of truth, while his affections were retained, more or less, in common with each of those peculiar feelings and pursuits which were congenial to him. The ground upon which he was a member of the church, the ground upon which he believed, was still the same as that whereupon he entered.

And this leads me to a reflection of no mean importance ; for it is extremely common, perhaps, to ask an untutored Catholic on what grounds he became a Catholic, or on what grounds he is a Catholic ; and you will perhaps say, that the answer which he gives is certainly not satisfactory. It probably is not to you ; but, mark ! while he answers the question, he is not giving you the grounds on which he believes the doctrines of the Catholic church, he is only giving you the grounds of his adherence to it ; and these grounds are as different, are as diverse, as the affections, as the pursuits, and as the character of each individual man. You have not in your mind the necessary key, to understand the force of the argument he uses. But it is not on that ground, that he believes transubstantiation ; and it is not on that ground — whatever it be — that he believes in auricular confession, or that he practises it. He is not giving you, therefore, the grounds of his doctrines ; he is giving you the reasons by which he is led to be satisfied in the inquiries regarding the grounds of faith. And this is certainly remarkable, that you will find almost in every one who has embraced the Catholic religion, whatever be his difficulty in first receiving the faith, whatever

may have been the obstacles to complete conviction, when once he has embraced it and received it, it takes as strong a hold upon his affections and his thoughts, as it could have done, if he had been educated in it from his infancy. It is, if I may illustrate it by a comparison, like a shoot or a slip, which is forced into the ground, and which requires a certain degree of violence to do so. It must be by a sharp and wounding point that it is made to penetrate the hard surface of the earth; but no sooner has it once been there placed, than it sends forth, as it were, shoots, to go and suck the nourishment on every side, and the earth that has so received it, closes, and entwines itself around it, and becomes kindly attached to it; so, that if you should, after a short time, have to root it up, you would have to tear the earth in pieces, into which originally it seems to be driven, as it were, against its will.

But now, allow me to contrast with this example, which I have just now given you, others of a different class.

I have told you, that in perusing the works of men who have within these few years become members of the Catholic church—men of talent and erudition—I have not found two of them agree upon the grounds which they propose to us as having induced them to embrace the Catholic religion. But, on the other hand, I have also read the works of another class, purporting to give the grounds upon which several individuals have abandoned the Catholic church, and become members of some Protestant communion. It is, indeed, very seldom, that men of any considerable ability, men in any way known to the public for learning, have written such treatises; but still they have been, generally, widely disseminated. It has been considered an interesting thing to throw them into a cheap form among the public, and particularly among the lower orders, that they may see these examples of conversion from the Catholic religion. Now I have read these, and I have discovered, that instead of that rich variety of motives which brought learned men to the Catholic church, that there is a sad meagreness of reasoning; that they all, without exception, give me but one argument. The history, in every case, is simply this, that the individual—by some chance or other, through the ministry of some pious person, or from the benevolent designs of Providence—happened to become possessed of the word of God, of the Bible; that he perused this Book; that he could not find in it transubstantiation; that he could not find in it auricular confession; that he could not find one word in it of purgatory, nothing of worshipping images. He perhaps goes to the priest; he tells him that he cannot find those doctrines; his priest argues with him, and endeavours to convince him that he should shut up the book that is leading him astray: he perseveres, he abandons the communion of the church of Rome—that is, as it is commonly expressed, the *errors* of that church—and becomes a Protestant. Now in all that, the man was a Protestant

before he began his inquiry ; he started with the principle, that whatever is not in that book, is not correct—that is the principle of Protestantism. He took for granted Protestantism, therefore, before he began to examine the Catholic doctrine. He sets out with the supposition, that whatever is not in the Bible, is no part of God's truth ; he does not find certain things in the Bible ; he concludes, therefore, that the religion which holds these, is not the true religion of Christ. The work was done before ; it is not an instance of conversion ; it is only an instance of one who has lately, and perhaps, unconsciously to his own mind, had his breast filled with Protestant principles, coming openly to declare it ; because the ground on which the enquiry should have been conducted, was not to assume, in the first place, that there is no truth but what is expressly contained in the Bible ; but to examine whether that is the only rule of faith, or whether there are not other means of arriving also at a knowledge of God's revelation : and this, therefore, my brethren, forms a very strong and important contrast with those examples which I gave you before.

So much, therefore, my brethren, as to the object which I shall have in view in the discourses which I shall deliver to you.

The next point on which I wish to say a few words is, the manner in which the inquiry shall be conducted. You will, of course, at once suppose, that they will be of the nature of what are commonly called *controversial* lectures. I must own that I have a great dislike—almost, I will say, an antipathy—to the name, for it supposes that we consider ourselves as in a state of warfare with others ; that we adopt that principle which I reprobated at the commencement of my discourse—that of establishing the truth of our doctrines by the overthrow of others. Now, my brethren, it is not so. We consider, that the demonstration of our belief, with the grounds of it, may be conducted without the slightest reference to the existence of any other system. I can demonstrate the doctrines of the Catholic church to you, precisely as I should were I addressing an eastern audience, who had never, perhaps, heard even the name of Protestantism. I could show the grounds on which they believe, and on which we believe, without ever advertng to the existence of any opposing system. We do not consider that we have adversaries or enemies whom we have to attack ; we consider all those who are separated from us, as in a state indeed of error, but of *involuntary* error. We believe that, having been educated in certain principles and opinions, not having had, perhaps, leisure to examine sufficiently into the grounds of their belief, or perhaps having had their first impressions so far strengthened by subsequent efforts of their instructors, that it is impossible, almost, for any impression to be made contrary to that which they have received ; so that we consider them as rather separated from us

than standing in opposition against us ; and hence, it is not in the way of controversy, it is not as attacking others, it is not as wishing to gain a victory, to have a triumph, that I intend to address you. I will avoid, as much as possible, the examination of the opinions of others ; because I am satisfied, that the course of argument which I intend to pursue, will be such as, by establishing our doctrines, will establish them in such a way, as not merely to prove them true, but *exclusively* true. The method, therefore, which I shall follow, is what I would rather call *demonstrative* than controversial. It will consist in laying before you, the grounds of our doctrines, rather than in endeavouring to overthrow those of others. The method, also, will be *inductive*—that is to say, I will not take any one single principle for granted, which will possibly bear a dispute. I will begin with the simplest elements, and they shall, as they go on, develop themselves, as it were, by their own power. It shall be my endeavour, to conduct the inquiry precisely as one who has neither prejudice nor feeling one way or the other ; but, having a certain degree of sagacity or instructive skill, in tracing out a course of proofs, would proceed in working to discover what was right and what was correct — that is to say, we will open the word of God ; we will examine it by such principles as all must admit ; we will discover what is the only consequence that can be drawn from it, and for whom the consequence will be. We will embrace that which is the simple method, and which I intend to follow ; and this will certainly exclude what I fear has been too common elsewhere, and exclude it, not merely because the method itself will not allow it to enter, but because I trust, that whatever method were pursued in this holy place, it would not admit it :—I mean, the system of misrepresentation upon the doctrines of others, which is, alas ! too common in this city. I have no hesitation in saying, that never yet has an attempt been made to explain or to confute the Catholic doctrines, in any other place of worship, without those doctrines being most strangely misrepresented—without their being, in the first place, exposed as totally different from that which we believe ; and then, as being supposed to be proved on grounds which we absolutely reject.

Now, as I said before, I shall not have to touch the opinions of others ; I do not intend to involve myself in any one question regarding what one sect or section of Christians believe ; I will only lay down to you, what the Catholic doctrine is, and I will endeavour to show what are the proofs of that doctrine ; and if I have to answer objections—which will be extremely seldom — I shall always make it a point to give you the objection, as much as possible, in the words of some acknowledged and accredited defender and supporter of the Protestant religion.

The last quality and characteristic which I shall be anxious to observe

in this course of instruction, will be that which the epistle which I quoted to you, is particularly inculcating—that is, a spirit of mildness, of gentleness, the avoiding of any expression which can possibly wound the feelings of any individual; the using of any term of reproach, of any name which is reprobated and disliked by those of whom we speak. It shall be my endeavour to keep clear, at least as much as possible, of individuals, except when it is necessary to quote their words to justify the expressions I have used; and which I will say, is the practice, and always has been, amongst us. It has been our rule, as much as possible, in treating of the differences between us and many of our fellow-countrymen, to speak of them, as much as we can, with charity and compassion. We are accused, indeed, of an eager spirit of proselytism, of going from door to door, to gain converts; and assuredly, were there any bitterness in our heart, were there any feeling of dislike, of antipathy to others, were there any thing [but the true spirit of sweetness, and charity, and love to God and to our neighbours, as the motives of that which we do in our ministry, assuredly we would not take the trouble and the pains which we are proved to be taking.

Now, my brethren, it has indeed been the fate of the Catholic religion at all times, but never so much so as it is now, that it has to be preached, not so much in honour as in dishonour—in evil repute rather than in good repute. It is impossible—in whatever way we may propose our doctrines—it is impossible for them not to be misrepresented and reprobated too. We may say, as did our Saviour to the Jews, “Unto whom shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.” If the Catholic church enjoins the doctrine of severe mortification and penance, it is immediately traduced as contrary to the word of God, as substituting the efficacy of man for the merits of Christ. If, at other seasons, she seems to relax that severity others would desire, and allows feelings of innocent mirth to mingle with the close of that day which God has dedicated to his service, then is she, on the contrary, represented as being relaxed in her morals, and as encouraging the profanation of God’s holy seasons. It is, in like manner, impossible, whatever we do, whatever doctrine we teach, whatever practice we inculcate, it is sure to be found unsatisfactory, and some ground or other is easily discovered, whereon it is to be condemned.

But, my brethren, I may say to all you who know this religion, you know the principles which have been inculcated by your teachers and preachers ; you know how often you have been told, that in this respect, it was meet that your religion and your faith should resemble its divine Founder ; that it is only to be expected, that as he was always calumniated, as he was always persecuted, as he was always ill-treated by man, that so must you expect, also, that—whether in prosperity or whether in adversity—your doctrines, your faith, and your charity, should be held up to the execration and to the dislike of men. But remember, that while your Redeemer submitted in every other respect to the will of his persecutors—that while he allowed himself to be bound, and scourged, and crowned with thorns, and mocked, and scoffed, and even crucified for your sins—that there was one thing only, in the history of his passion, in which he refused to yield to the design of his enemies ; that there was one thing in which he would not submit to their inflictions ; and that was, when they placed gall and vinegar to his lips, and when he had tasted it he would not drink. And in this respect only, therefore, do you refuse to submit to that which others may press upon you. Allow nothing which they may say—allow no excesses on their parts—to lead you to the utterance of one word of bitterness or acrimony. Let them not ever gain the triumph over you of making you like themselves, and of bringing reviling words and scoffing, instead of sound and solid argument.

And, in conclusion, brethren, I will merely say, that it is only the grace of God which can give us mutual strength to go through the task which I have proposed ; that all our efforts will fail ; that your attendance will be without profit, and my ministry will be without fruit, unless God send his blessing upon us ; unless he give force and efficacy to my unworthy lips ; and unless he gives a blessing upon your hearts ; unless he makes you docile, and teachable, and anxious to learn, and you are moved to come here, not merely by idle curiosity, or a desire to hear something new ; but with a real anxiety to learn every day more and more, and to improve yourselves, not merely in the knowledge of your faith, but in the practice of all it inculcates and teaches you, that so you may be not merely hearers of the word, but also doers — a blessing which I pray God to grant you evermore.

LECTURE II.

THE PROTESTANT RULE OF FAITH.

1 THESSALONIANS, v. 21.

“ Try all things ; hold fast that which is good.”

I OWN, my brethren, I feel considerably rejoiced and comforted at seeing the good-will wherewith you have commenced the attendance on this course of lectures ; and the more so, to see such a full and gratifying attendance here this evening : for I will own, that I had feared lest, from the necessarily abstract nature of the subject on which I treated in my opening discourse ; added, perhaps, to the consciousness that, from my previous fatigue, I had not been able to do ample justice to the interesting view which I wished to propose to you—I might, perhaps, have deterred many from continuing to attend to what promised but comparatively slight interest.

Nothing, indeed, my brethren, is easier than to throw considerable interest over any subject, by condensing its facts into a very small space, by bringing together the most striking views which a subject will bear ; but, though I may, on another occasion, have been compelled to follow this less satisfactory course, I feel, that thereby an injustice is done to two important parties ;—to the cause in hand, and to those who are anxious to hear this discussion. *To the cause* ; for this simple reason, that, although in every important question there must be some great leading and more important points, yet are the connecting links between them of essential importance ; and that, though, by sweeping away the intermediate matter, as it were, we place things in a more striking and more moving point of view, yet do we essentially deprive them of much of that support which necessarily consists in the connection between them, which connection must be supported by these less important, but connecting, substances. And injustice is likewise done to *those who come to learn* ; for it may be, perhaps, that their difficulties, if they differ from us, do not so much lay in what we are inclined to consider the leading and important features of our case, as, perhaps, in some comparatively insignificant circumstance, in some trifling objection, which, from the peculiar cast of their minds, appear to convey to them much greater force than we can understand ; and, hence it is, that they may go away with the impression, that we sought indeed to blind them—that we have endeavoured to act on their feelings, but that we have essentially passed over what they conceive to be the weaker portions of our case : and therefore, it is, that I shall have perhaps more

than once to claim your indulgence ; but I am sure, that, in simply asking it, the boon is granted—for entering often into more minute particulars, into the examination of comparatively more secondary matter, than may appear to you always of sufficient interest to occupy your attention.

Even this evening, it will be difficult for me to grapple as closely with the matter in hand as I intend hereafter ; and I only beg any who may be inclined to think, that, by throwing in the way so many preliminary observations, and by removing, as it were, to a certain distance, the more immediate and the closer examination of the important points proposed for our discussion—should any one be inclined to think from this circumstance, that it is my wish to avoid them, I only entreat that he will continue his attendance, and I will promise him, that in due time, and when such observations shall have been laid down as I consider absolutely necessary to the full understanding of the question, he will find, I trust, that every thing shall be met in the fairest, in the fullest, and in the most impartial manner, which can possibly be demanded.

Now, therefore, to connect what I have to say this evening with what I have already premised, I will take the liberty, in a few sentences, of giving the substance of what passed at our last meeting.

I then endeavoured to establish what I considered a very important distinction between the grounds whereby men justify themselves to their conscience and to their convictions, in the adherence which they give to any particular creed, and the essential foundation whereupon that creed rests—the principle, if I may so say, of its very existence. I endeavoured to show, that men professed their religion, for instance, because they were therein born ; because they were in the habit of hearing that religion spoken of as certain and true ; and because they had been accustomed to hear every other religion rejected and rebutted as absolutely untenable : and I pointed out the clear distinction between this, and the grounds whereby that religion must justify itself. Thus, I observed, that a person might be a Protestant upon every one of these motives ; and the great majority, I believe, are Protestants upon such motives ; and, yet, not once have embraced the fundamental and essential principles which the Protestant proposes as his only basis—the examination of his doctrines in the word of God ; but that, on the contrary, it was impossible for any man to be brought to the Catholic religion, or to adhere to it upon any principle whatsoever, without in the act of entering that religion, of becoming a member of it, embracing and identifying with his conscience and conviction, the only essential fundamental principle of Catholicity ; that a man might be led a thousand ways to the city, but there was only one gate whereby he might enter ; and I stated, that no man was a Catholic until he had

embraced the principle of the Catholic faith, which is, *submission to the teaching and authority of the church constituted by God.*

It might appear to some of you, that I took a strong and exaggerated view. You may think, perhaps, that this course is not so common with Protestants as I stated; you may think, perhaps, that the principle which I laid down is not the fundamental principle of Protestantism—that it does not demand of every one the *individual* satisfaction drawn from his own personal examination of the grounds of his faith. But, to show you that I was correct in what I said, I will take the liberty of reading to you a passage from one of the most learned—one who is considered one of the most orthodox divines of the Established Church. Bishop Beveridge, in his *Private Thoughts*, has given most exactly the train of reasoning which passed through his mind regarding the necessity of individual examination in matters of religion; and you will see, that he goes much farther than I will venture to advance. In the sixteenth page of his work he thus writes, “The reason of this my inquiry”—that is, of the self-inquiry which he instituted into the grounds and motives of his belief and actions—“The reason of this my inquiry is not, that I am, in the least, dissatisfied with that religion I have already embraced; but, because it is natural for all men to have an overbearing opinion and esteem for that particular religion they are born and bred up in. That, therefore, I may not seem biassed by the prejudice of education, I am resolved to prove and examine them all, that I may see and hold fast to that which is best. For, though I do not in the least question, but that I shall, upon inquiry, find the Christian religion to be the only true religion in the world, yet I cannot say it is, unless I find it, upon good grounds, to be so indeed. For, to profess myself a Christian, and believe that Christians are only in the right, because my forefathers were so, is no more than the heathens and Mahometans have to say for themselves. To be a Christian, only upon the grounds of birth or education, is all one, as if I were a Turk or a heathen; for, if I had been born amongst them, I should have had the same reason for their religion as now I have for my own; the premises are the same, though the conclusion be never so different. It is still upon the same grounds that I profess religion, though it be another religion, which I profess upon these grounds.” And now, mark the next words, for they go exactly, as it appears to me, to bear me out in the very form of expression that I used the last time I addressed you: “So that I can see but very little difference betwixt being a Turk by profession, and a Christian only by education; which commonly is the means and occasion, but ought, by no means, to be the ground of any religion.”

Here then, brethren, you have precisely the distinction which I drew, and precisely the same consequences—that the means or occasions whereby persons are Christians, or belong to any denomination of

Christians, are the same as those whereby the Turk or the Jew is retained in the profession of his creed ; but that, therefore, cannot be the grounds of a religion ; so that, either the being educated therein, or having been accustomed to hear its divine origin spoken of, or any other such popular motive, may be the *occasion*, but cannot be the *grounds* of your faith. And the consequences which I drew from these reflections were of the most important character ; that, therefore, in all discussions upon this subject, we have nothing to do with the motives which bind men, which make them attached to, which make them love their religion ; but only with the motives whereupon they believe, whereupon they justify their peculiar convictions ; and this, therefore, leads us to the examination of what is the vital, what is the fundamental principle of the Protestant and of the Catholic religions ; and the discussion of these two points will form the subject of the course upon which I have entered.

This evening, I shall confine myself, exclusively, to speaking of the principle which is held up by Protestants as the essential fundamental principle of faith. I shall, perhaps—having occasion to speak so largely as I shall have of the word of God, to complete, as it were, that section of the subject—explain to you what is the doctrine of Catholics, also, upon that subject ; but I will proceed no farther with their belief, reserving myself to open that subject more completely at our next meeting.

There is nothing easier than to give a popular and ordinary statement of the difference between Catholics and those who differ from them on the subject of what is called THE RULE OF FAITH. It is very easy to say, that the Catholic admits the authority of the Church, and the Protestant will allow of no rule but the written word of God. It is easy, I say, to make such a statement ; but, I believe, that if any one will take the pains of analyzing it, he will find it fraught with considerable difficulties. In the first place, What is the meaning of the word of God, or the Scriptures, being the rule, or the only rule of faith ? Does it mean, that it is the rule to churches, or the rule to individuals ? Does it mean, that the confession, or the public instrument of each one's faith—that is, the formulary of the church to which he adheres, must be based on the word of God ? Or, does it mean, that each individual—as by an ancient philosopher each man was called a *microcosm*, or a little world—that, so, each man is, in himself, a little church, possessing within it the power of *individual* right to examine and decide upon matters of religion ? Does it mean that, in order to apply this rule, there is an individual light promised or granted by God, so that each person is under the guidance of the infallible authority of the Holy Ghost in doing so ; or, if not, is he left entirely to his own light, to the degree of learning he may possess ? If so, is it not plain,

that his own light, or his own understanding, is the rule, and not the word upon which it is employed? For this is an important difference between the rule and the guide, upon which I shall have to dilate more at length upon another occasion.

But, to show that these difficulties are not arbitrary, let us examine them upon an authentic document. In the Articles of the Church of England, we find, doubtless, this rule of faith laid down in such terms as all its clergy are obliged to subscribe to, and, consequently, to teach their flocks. Here we read, in the sixth article, that "Holy Scripture containeth all things necessary to salvation; so that, whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." In this passage, there is not a word about the *individual* right that each man has to judge for himself upon this matter; it is only that no man is to be charged with the belief of any doctrine, that no one is to be desired to give his adhesion to any doctrine which is not clearly contained in the church [WORD?] of God. But, it is evident here, that the right is placed in other hands; that it is some one who is prohibited, some one who is checked in the power of demanding belief; and not the individual who is regarded, or to whom the rule is given. It is evident, that, in this Article, the person instructed is passive; and there is some one who has authority to teach, because the authority of the individual or body is limited.

But, let us go on to another Article, upon an important point, of which I shall have to say more, perhaps, hereafter. In the twentieth Article it is said, "The Church hath power to decree rites and ceremonies, and authority in controversies of faith: and, yet, it is not lawful for the Church to ordain any thing that is contrary to God's word written; neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy writ, yet, as it ought not to decree any thing against the same, so, besides the same, ought it not to enforce any thing to be believed for necessity of salvation." This corroborates the argument which I drew from the other passage, showing the complexity and obscurity of this Rule of Faith as laid down by the Established Church. It says, in the first place, that the Church hath authority in matters of faith. It says, that the Church cannot prescribe any thing contrary to the faith: not that it *cannot* prescribe any thing contrary to the faith, as we would say (that is, from our belief of a divine and supernatural assistance existing amongst us), but that it is not *lawful* for it to do so. Now, if an authority is tied down to a rule; and it is declared, in any solemn document, that it shall not have the power of enforcing decrees, or of defining principles, contrary to that rule, the very proposition necessarily supposes

the existence of another and supreme authority that can control and correct it. If the law of England should say, that the judges of the land, or any tribunal, shall have authority in matters of law, but they shall not be allowed to decree any thing contrary to law, I ask, if it is not necessarily implied, and if it is not involved in the very enunciation of the proposition, that there is an authority capable of judging whether this tribunal, whether these magistrates, have acted contrary to law, and to put an end to their continuing to do so. This, therefore, necessarily implies, besides the Church, an authority with power to prevent the church from acting contrary to the code put into its hands. What authority is this? Is it each individual? Is it that each one has to judge, therefore, whether the Church has contravened the doctrines of Scripture, and, therefore, is himself constituted the Judge, whether he should obey or resist its ordinance. If so, then I say, it is the most anomalous form of society which ever was devised; for, if each individual, singly and in himself, has greater authority than the whole collectively; if the church, according to my definition of it, and as is stated in these very Articles, "is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments are duly administered;" if each individual has power over the decrees of the whole, the authority which is vested in the whole is void and nugatory. It is even absurd, to suppose an authority competent to command an aggregation of individuals, where each individual is to judge how far he is to obey, or not. It is constituting a society, in which each portion commands the other—the aggregate the individual, and each individual the aggregate, and where, consequently, there are none to obey. I mention this circumstance, not that I am going to explain it; it is not my duty, and I am not called to do so. I purpose, merely to show a few of the many difficulties which I can propose to this apparently very simple, and assuredly very ordinary, way of presenting the Protestant rule of faith.

But, my brethren, be it so: we will take the rule with all its difficulties; we will take it in the terms in which it is commonly understood; namely, that it is the right, the prerogative, the inalienable privilege of every individual, to study for himself the truths of Christianity, in that book which God has revealed to man; and that each one, according to what Bishop Beveridge lays down, which I could confirm by other and later authority, is that each one is bound to look into the grounds of what he believes, and is obliged to be a Christian, or member of each individual Christian church, upon grounds by which he himself can justify it. We will take the principle in the general and popular form; and we will see how far it is applicable, from its own nature, as a ground-work of faith.

I would say, that, to simplify the examination, we may look at it

under three different aspects. *First*, the grounds and authority of this rule ; *secondly*, its application ; and, *thirdly*, its end.

I must suppose, that the moment the principle of authority is rejected in the examination of the doctrines of Christianity, that there will be the greatest jealousy and concern about allowing the authority of man, in any way, to interfere in the scale or range of argument whereby the principle of exclusive authority has to be established. I must suppose, that every Protestant, in examining the grounds of his religion, is most careful not to allow a single ingredient to mingle which seems to give the authority of man any weight in the grounds on which he believes. I am willing to suppose, that he must have a motive whereby he can satisfy himself, individually, of the divine authority of that book upon which he rests his belief ; that he must have some train of reasoning whereby he can satisfy himself that the book in which he professes to put his only trust, and which he holds as the exclusive rule of faith, is really a volume of divine revelation. If it be the duty of every one to take the word of God as his only and his sufficient rule, this rule becomes thereby universal in its application ; it is the rule to every individual, to every member of the Christian faith. The grounds, therefore, upon which the rule rests, must be equally universal, equally general, and equally simple ; and, if all men, the most illiterate, have a right to study the word of God : and, not only so, but if it be the duty of the most illiterate, as far as it is in their power, to study the word, to draw from it their belief, it is likewise their duty, necessarily, to be satisfied first that it is the word of God ; and the process by which they must arrive at the reasoning, must naturally be something so simple, that all who are obliged to use that rule may not be debarred from the conviction.

The process to arrive, therefore, at this conviction, that the sacred volume which is put into your hands is really the word of God, is of a twofold character ; in the first place, each one must have satisfied himself, before he can have begun even to examine the rule which his church proposes to him, each one must first have satisfied himself, that all those books which are there collected together, are really the genuine works of those who are supposed to have written them ; that, not only every one of those is a genuine work, but that there is not one excluded which has a right to enter. And he must, in the second place, satisfy himself, by his own individual examination, that that book is inspired by God.

Now, my brethren, allow me to ask you, how many of those who profess the Protestant religion, have made this examination ? how many can say, that they have satisfied themselves, in the first place, that the canon of Scripture put into their hands, or the collection of sacred truths which we call the Bible, the Old and New Testaments, really consists of genuine authentic works ; that it is completed, and excludes none which have a claim to an equal position.

I do not intend to show you the difficulties of this process on my own authority; I do not intend to attempt to prove to you, that it is not practised by Protestants upon my own assertion; I do not intend to prove to you, that it is the duty of each Protestant, although the passage that I have quoted from Bishop Beveridge must be sufficient; it is not my intention to prove, that it is the duty of each individual Protestant to satisfy himself upon this point by my own words; but I wish to quote the authority of two of the most learned, nay, eminent men in this department of literature which the Protestant Church has ever produced. The first that I quote is that of the Rev. Jeremiah Jones, one of the most celebrated divines at the commencement of the last century; he died in the year 1724; and he published a very learned, a very profound, and a very difficult treatise, entitled "A New and Full Method of settling the Canonical Authority of the New Testament." He died in 1724, as I have said; the Reformation had lasted a great many years; and it is only then, that he proposes a new and full way of settling that the books called the New Testament are canonical. But, to the first volume he prefixes a long dissertation upon the subject in hand, upon the importance and difficulty of this subject; and I will simply read to you the heads of it; this dissertation is summed up, first of all, by him at the commencement of it. I quote the edition printed by the Clarendon Press, 1827. In the very first page, we have the following words. These are the heads to his sections in the dissertation. First, "that the right settling the canonical authority of the books of the New Testament is attended with very many and great difficulties. Secondly, that it is a matter of the greatest consequence and importance. Thirdly, that a great number of Christians are destitute of any good arguments for their belief of the canonical authority of the books of the New Testament. And, fourthly, that very little has yet been done on this subject."

Here, then, in the first place, he enumerates the difficulties we have. It is exceedingly difficult to decide that the books which you all receive as the New Testament are the New Testament; and he gives the reasons: in the first place, on account of the immense number of works professing to be written by apostles and evangelists, which are rejected from the canon; for Toland, in his celebrated *Amyntor*, enumerates eighty books which by some people or other have been considered portions of Scripture, but which are not in the canon of Scripture as now received. The Rev. Jeremiah Jones remarks, that the link is very far from being complete: hence, he says, it is necessary, in order to settle the canonicity of the books, to exclude each of those, one by one, examining the grounds for and against it; but, if that appears extravagant, there are a number of other books which are written, or merely acknowledged to be written, by disciples of the apostles, by persons in the same situation as St. Luke and St. Mark, by Barnabas, for

instance, by Hermas, and by others; works which some divines, even of the English Church in the last century, proposed ought to be received as portions of canonical Scriptures, which some of the most learned men—as Drs. Grabe, Pearson, Young, and others, considered to be the genuine productions of these disciples. You must show, for instance, why the epistle of Barnabas should not stand in the canon as well as that of Luke, who was only a disciple, or that of Hermas. This, then, he observes, is an enormous difficulty, and one that requires immense erudition and time, to clear it satisfactorily up; and he makes three closely printed volumes to examine this point; and, yet, these are only difficulties before being able to arrive at a conviction that the Scriptures are the word of God.

His second point is, that it is a matter of the greatest consequence and importance; and upon this head, also, he remarks what I have done, that it is the duty of every member of the Reformed Church to satisfy himself individually upon the grounds upon which he receives these books: and I will quote you some passages very much to the purpose just now.

He then goes on, in the third section, to remark, that a great number of Christians are destitute of any good arguments for their belief of the canonical authority of the books of the New Testament.

It is acknowledged by the last section, that very little, or—as he shows in the development of it—nothing at all has been done by the English or the Reformed Church, towards proving these facts.

But now I may quote a few passages from the dissertation itself, which will put his sentiments completely above all doubt, and will justify all I have said to you. At page 12 he says this: “He, who has but the least occasion to acquaint himself with the religious state of mankind, cannot but with surprising concern have observed, how slender and uncertain the principles are upon which men receive the Scriptures as the word of God. The truth is—though a very melancholy one—that many persons commence religious at first, they don’t know why; and so, with a blind zeal, persist in a religion which is, they don’t know what; and yet, by the chance of education, the force of custom [the chance of education, the force of custom!] they receive these Scriptures as the word of God, without making any serious inquiries, and consequently, without being able to give any solid reasons why they believe them to be such.” The greater portion of Protestants, then, according to him, believe in the Scriptures, without having any foundation for doing so! They are receiving them gratuitously as the word of God, not only without being able to prove them such, but without having turned over the only reasons by which it ever can be proved!

This is not so strong as the passages from another and still more celebrated divine of the same period; I mean (or, at least, rather earlier

in the church), the celebrated Richard Baxter, who, in his well-known and popular work, "The Saint's Everlasting Rest," speaks very feelingly upon the subject, and puts a very strong argument into our mouths. Listen, I pray you, to his words. This is page 197. "Are the more exercised understanding sort of Christians able, by sound arguments, to make good the verity of Scripture? Nay, are the meaner sort of ministers in England able to do this? Let them that have tried, judge." Not only, then, according to him, the better exercised understanding sort of Christians, but even the lower orders of ministers, are unable to prove the truth of Scripture. In page 201, we have the following still more remarkable passage: "It is strange to consider how we all abhor that piece of popery as most injurious to God of all the rest which resolves our faith into the authority of the church. And yet that we do; for the generality of professors content themselves with the same kind of faith. Only with this difference: The Papists believe Scripture to be the word of God, because their church saith so; and we, because our church or our leaders say so. Yea, and many ministers never yet gave their people better grounds, but tell them, that it is damnable to deny it, but help them not to the necessary antecedents of faith." Again, at the following page: "It is to be understood, that many a thousand do profess Christianity, and zealously hate the enemies thereof upon the same grounds, to the same ends, and from the same inward corrupt principles, as the Jews did hate and kill Christ; it is the religion of the country where every man is reproached that believes otherwise; they were born and brought up in this belief, and it hath increased in them upon the like occasions; had they been born and bred in the religion of Mahomet, they would have been as zealous for him. The difference betwixt him and a Mahometan is more, that he lives where better laws and religion dwell, than that he hath more knowledge or soundness of apprehension."

I need not, perhaps, remind you, that the last of these divines whom I have mentioned, was one of the most zealous upholders of the Established Church; that he was, subsequent to the Restoration, chaplain to the king, and consequently, must be supposed to know, not merely the doctrines of the church, but the state of those who were members thereof; and I am sure, that the extracts of these two authors, will abundantly demonstrate and justify all that I have said. They bear, in a remarkable manner, upon what I observed at the outset, and what I confirmed, or rather proved, to you, from the book of Bishop Beveridge; that is to say, that it is the duty of each individual, to satisfy himself of the grounds on which he believes. And observe how much Baxter approaches to the same expression, for he uses exactly the same figures: that a man might as well have been a Mahometan, and would have been a Mahometan on the same principle, and must have

been justified had he been born in an eastern country. Precisely the same illustration which Beveridge brings to prove, that every one is obliged to examine into the grounds of his faith. Here we have, then, the acknowledgment of learned divines, that it is the duty of every member of the Church of England, to satisfy himself of the antecedents of faith; that is, by his own personal examination, to satisfy himself, that the books proposed to him—that the books of Scripture—are really genuine productions of the authors whose names they bear; and that they have a right to enter into the canon of Scripture; and they have acknowledged for this purpose, that a very long, and elaborate, and difficult disquisition is necessary, to examine them one by one, to review the claims of other books; and it is only by bringing an incontestable chain of evidence in favour of each, that they can be satisfied of its genuineness and authenticity.

But this is an inferior and secondary preliminary, compared with the great inquiry as to the inspiration of the Scriptures. The Scriptures, the word of God, is inspired; that is the common, the ordinary belief—the true belief. But upon what grounds is this proved? Is it a matter which demonstrates itself at once intuitively? If you wish to satisfy yourselves upon this point, take up the writings of any one of those authors who have entered upon the proofs of inspiration, and you will be astonished to find, the extreme difficulty they have in bringing any argument which would be satisfactory to an unbeliever. I will venture to say, that after having perused, with great attention and care, all that have fallen in my way by Protestant writers of eminence, on the subject of inspiration, I have not yet found one single argument which is not logically incorrect. I have not found one which, if I had not been convinced of inspiration upon better and higher grounds, that would have possibly led me to believe in it.

There are two classes of arguments only, whereby this can be demonstrated:—internal arguments from the book itself; external arguments from the testimony of others.

Internal arguments from the book itself. It is not fair to consider the sacred volume upon the principle—supposing individual examination—as composed of a whole. Each book must stand on different grounds from the other. To give you an instance: Learned Protestant divines, especially on the Continent, have excluded from the privilege of inspiration the writings of St. Luke and St. Mark, for this reason, that they say there are no grounds for inspiration in the Scriptures themselves, except the promise of divine assistance to the apostles; but these two were not apostles; they were not present when the promise was made. And if you extend this promise beyond the individuals present—beyond the apostles to whom it was immediately addressed—you have no further limitation; for if you allow them to go to the first successors

of the apostles, how will you prevent them stretching to the second, to the third, and consequently, to their latest successors? Therefore, if any arguments can be drawn for inspiration, internally so, from the characters of the individuals that produced the books, it is evident, that the different characters of the different writers must place the arguments regarding it on many different grounds, and each of them must proceed from individual examination—an examination surrounded with complicated difficulties. For, I would ask you, for instance, how you would demonstrate (I will not speak now of the books of the Old Testament, I will take that for granted, from the historical evidence, that our Saviour and his apostles received them, as sufficient to satisfy you with regard to them; but Christians are more particularly interested in the New Testament), how you would demonstrate, from internal facts, the inspiration of the second and third epistles of St. John, finding in them neither a prophecy, or any thing which could not have been written by a very holy and pious man, without any aid whatsoever from inspiration. In some, indeed, of the epistles of St. Paul, you will find it exceedingly difficult to discover passages so decidedly proving a divine assistance in him who wrote them, as to satisfy you that they were inspired.

Now you must first of all have evidence, therefore, not merely that these epistles, for instance, were genuine, that they belong to the canon—for the difficulty of that inquiry I have already shown you—but you must be made satisfied, also, that whatever St. Paul did write, whatever St. John did write, in any epistle whatsoever, that by the act of the writing it became a book of Scripture. Now we know—there can be no doubt of it—in the first place, from passages in the epistles themselves, that some written by St. Paul were lost; and this is admitted by many very learned divines; and though disputed, perhaps, by some, as for instance, I believe, by the divine I quoted just now, Jeremiah Jones—though disputed by some, yet the admission by one shows that the rule cannot be admitted: so that the admission by any Protestant, or learned man, that a part of the epistles written by the apostles, is lost, is equivalent to a proof, that the very act of an apostle writing an epistle did not constitute inspiration, otherwise we should have lost a part of the inspired volume, otherwise our code would be imperfect, and the Scripture would not constitute all the code which God has inspired for the instruction of man.

Now, the difficulties, you must see, are very great, if you come to the internal, individual argument; and we are obliged, therefore, to have recourse to *external* testimony, and this, in short, is the ground upon which we must stand. But I will, before closing my remarks on the former method, just make one short observation, and that is, regarding an author whose name, perhaps, I shall have occasion to introduce, not

from any particular feeling, but simply because his works upon Scripture are the most popular, the most extensive, the most generally known in this country; and consequently, he may be fairly supposed to be considered, a tolerably safe guide by the thousands who trust in him. Mr. T. H. Horne, in his Introduction to the study of the Scriptures, has a very long, and a very elaborate chapter, entitled, "On the Inspiration of Scripture;" and in it he proposes to demonstrate, the inspiration of the New Testament. What is the sum of all his arguments? That true miracles are recorded in Scripture. True miracles are recorded in the writings of Josephus, for he relates the very miracles of the Old Testament. True miracles are recorded in Ecclesiastical History, and yet it is not proved, therefore, to be inspired. This reasoning is by him enveloped in very considerable complication in sections, so that it is not easy, at the end, to discover the line of argument which conducts him through it; but as he does sum it up in the end, so it is manifest, that the whole of his argument rests upon this—that the Scripture contains true miracles, and therefore it is inspired. I leave it to yourselves to judge, how that can be considered a very satisfactory conclusion. The way would be to show you, that those persons who wrote these books, wrought miracles; and not only so, not only that they wrought these miracles, but also, that *they said* that they were inspired; and then you have a complete argument, because God works miracles to support their assertions. Give me the sanction of God's authority for what they say; and if they say they are inspired, then I must take it on their word, and I am satisfied with the argument. But show me a single passage in St. Paul, in St. Matthew, or in St. Mark, or in St. Luke, or even in St. John, in which they say they have written these words under the inspiration of the Holy Ghost, or by the command of God, or from any other but human and secondary purposes. Unless you can show this, the evidence to their characters may prove that their accounts are true; may prove that all they have written is correct; but it will never prove the guidance of the Holy Ghost: and I will explain to you more clearly why.

I say you must have recourse, therefore, to outward authority; that is to say, to the testimony of man. But how is this testimony to be obtained? Here, again, there is considerable confusion occasionally introduced by writers on this subject. In the first place, there is a great difference between testimony to external, and testimony to internal facts. We require a very different chain, connecting the fact with the conviction of our minds, in the one case and in the other; that is to say, that St. Mark, that St. Matthew, that St. John wrote the gospels; that the gospels which they wrote are precisely those which now bear their names, was an open and a public fact, as much known to the individuals about them, as that such an architect erected such a building, and such

a well-known popular author published a certain book ; and, therefore, for the writings of these men, I want no more authority than what I want for those of any profane author. I want nothing more than the notoriety, at the time they published their works, that they were the authors ; and contemporary history, and historical literature tell me so. I believe it, because I believe, that in every ordinary instance, if you come to examine the grounds on which we receive the works of the ancients, you will find, that were any persons interested in denying them, they could deny them with more force than they could deny the New Testament. The infidel who would deny they were the books of those whose names they bear, upon the ground of there being no evidence of it till twenty or thirty years after, is answered ; because it so happens, that of some of the ancient authors, whose writings we implicitly admit, there is no evidence of their genuineness for even one hundred years, and yet no one doubts it ; they are matters of public notoriety. But if you come to satisfy me of what passed in the minds of these authors when they wrote, I do not want, I cannot be satisfied with the argument of public notoriety ; I must have the last link established between the farthest relater of the event, and him whose conscience alone can bear witness of the fact. If you tell me that such an architect erected such a building among the ruins of Rome, or if an ancient author tells me so, or if you tell me that such an architect erected this church, I believe you ; it is a fact so notorious, that every child in the city may know it. I do not question, I do not think it matter of inquiry ; but if you come to tell me, that the architect built this church, in consequence of a very peculiar dream he had, at a certain time, suggesting to him the idea of it, I must know if it is worth any thing, if I want to satisfy myself of it ; I will not take it for granted ; I must know it from him who has erected it, and who is the person alone who can give testimony to the fact. You may believe who is the author of a book who published it, because it is public ; but when you come to establish it by the extraordinary evidence of inspiration—that is, upon the fact of an internal secret communication which passed between the innermost soul of that man and the Holy Ghost—I want a link which will connect the historical chain with him whose conscience alone can afford the evidence.

Now, if you will examine the external evidence in favour of this inspiration of Scripture, you will find what has been authority with the church ; but you will not find one announcement—not one—not in any case, in the whole book, of any individual whatever, telling you, that such a writer of that book said he was inspired. It is thus, therefore, that I want, to the external evidence of inspiration, that last link to which I have alluded.

Now, therefore, brethren, hitherto of what have I been treating ? Of

nothing more than the preliminaries to being able to commence the study of Protestantism on its rule of faith. I have merely been laying before you some of the obstacles to even getting into your possession that book so authorized to be believed by you as the word of God. Such are the first preliminary difficulties, and yet, as I said before, it is the duty of every Protestant to believe in all that he does profess, because he has individually examined it in the word of God. And if, therefore, it is his duty to be satisfied upon its own evidence that it is the word of God; if, in fine, it is necessary for him to go through a long, painful, tedious, a learned, an endless disquisition; if, after all that disquisition is gone through, he cannot, on the most important point, that of inspiration, come to any satisfactory demonstration of it—I ask you, can that rule, to approach which you have to pass so many complicated, and almost insuperable difficulties—can that be the rule which God gave to man, to be the guide and the instruction of the meanest, the poorest, the most illiterate, the most simple of his creatures?

Such, then, is merely the difficulty of obtaining possession of the rule. But when the rule is obtained, coming now to speak of its *application*, is it not surrounded with equal, or even with greater difficulties than these?

We are to suppose, then, that God gave his holy word to be the only rule of faith to all men; it must be a rule, therefore, easy to be procured, easy to be understood. God himself must have made the necessary provision, that all men should have the rule, that they should be able to apply it. And what then does he do? He gives us a large volume written chiefly in two languages—one known to a small limited portion of the world only; he allows that language to become a dead tongue, so that innumerable difficulties and obscurities shall spring up regarding the meaning of almost every word used in it; he gives the other, also, in a tongue peculiar to a larger portion of the world, but a very small fragment of it, compared with the extent of those to whom the blessings of Christianity were intended to be communicated. And he gives it us, then, as the satisfactory and sufficient rule. He expects, therefore, in the first place, that it must be translated into all languages, that all men may have access to it; he means, in the second place, that it should be so distributed, that all men should have possession of it; and, in the third place, that it should be so easy that all men can use it. Are these the characteristics of that rule? Do you suppose that it is to be the rule to all men who believe in Christ; that consequently it has to be translated into every language? Now, perhaps you are not aware of the difficulties of this undertaking; you are not aware, that wherever the attempt, almost, has been made, it has in the first instance, failed; that, after repeated attempts, it still has proved unsatisfactory.

Had I time, or were it at all necessary, to enter into detail, I could show you, from the very Reports of the Bible Society, from the acknowledgment of its members, that many versions, after having been diffused and extended, to a certain degree, among a number of the community intended to be converted to the faith, they have been obliged to withdraw them, on account of the absurdities, on account of the impieties, and on account of the innumerable inaccuracies which they contain. And this is the rule which they put into men's hands ! Does God make the propagation of his truth to depend upon such a complicated effort of human genius, in which, I will say, it is vain to attempt to proceed ? Look at the history of every version which we know has acquired any authority. I put aside those made in the first centuries, when they were made with a full knowledge of the meaning, handed down by tradition of those who wrote ; because, at that time, the evangelists were still living or nearly so ;—I put aside those versions ; I will ask you to look at any modern version, read the history of it, and see how often it has been corrected ; what a combination of able and learned men it required, to bring it into any thing like a tolerable degree of perfection. This is the first difficulty opposed to this being considered the simple and ordinary rule proposed by God ; the more so as it is a rule dependent for its existence entirely upon the application of the abilities of individuals ; and we do not find it, in any case, to be the providence of God, to entrust the most important of his blessings to man, merely to private or particular communities of men.

Then comes the difficulty of the *diffusion*. Oh, my brethren, could we look at this question, at this point, in another age from the present, you would understand what the difficulty was. You fancy now, because Bibles are multiplied by thousands, or rather, by millions, that, therefore, it is an easy and obvious rule ; that because it so happens, that there is one nation upon earth having the power and the will to diffuse it ; that because it has ships that frequent every quarter of the globe ; that because there are men willing to devote their time and their zeal to the publication and the diffusion of these books ; because, in short, there is a combination of political, commercial, and literary qualities, all tending, at this moment, to produce a certain effect—because this is the case now, you fancy that the rule is simple and obvious. But God does not make the rule of his faith according to the peculiar prosperity or commerce of any one country ; he does not regulate it by the mechanical inventions of men. The gospel was not meant to be the rule of faith, because the press and literature, and even the strongest mechanical powers applied to the press, would be able to supply the Bible in abundance. He did not mean, that for one thousand four hundred years, man should be without the possibility of obtaining the rule of faith, because as yet, human genius had not ripened those inven-

tions that were necessary to give efficacy to its establishment, and to his institutions. That is not the way in which the rule has to be judged; you must look upon it as the rule for all times, and all places, as coming into operation from the moment the Scripture was written, and lasting until the end of time. Thus, therefore, we cannot admit, as the only necessary rule of faith, that which depends upon the industry of men—that which requires, as it were, their co-operation; but look at the difficulties which existed for so many centuries before, and you will acknowledge, if this is to be the rule of the present time, it certainly could not have been the rule in former ages.

The difficulty, then, of distributing it—that is to say, of providing each one with this rule, to be examined individually by himself—is infinitely more increased, if we consider *the understanding of this book*. If it be the rule of faith, it is not sufficient that man should have it; it is absolutely necessary, that he should not only read it, but *understand it*. But who ever heard of the propriety or the wisdom of placing into men's hands, a code, or rule, which it was impossible for the greater part of them to understand?

Now, as I perceive that I have already detained you much beyond what the portion of the subject I have treated on, will warrant; as, indeed, I shall be obliged considerably to condense that which remains; I cannot dwell upon the many considerations into which this point would lead me; that is to say, to examine the series of difficulties which stand in the way of ordinary readers understanding even the most obvious and ordinary books of Scripture. I will not speak merely of the sublime prophecies; I will not speak of those divine psalms which we acknowledge consist mainly of poetry of the very highest order, and poetry difficult to ordinary readers in their own language—almost unintelligible in the more difficult authors of profane antiquity—and a thousand times more difficult in the language of Scripture, from the greater boldness of its figures, and the greater conciseness of its speech. I do not mean to speak of these: but I will engage to produce almost any of the ordinary books of Scripture, to examine them, and to show the difficulties which exist against arriving at a proper conception and understanding of them; and that can be easily proved, by showing you the elaborate commentaries—the immense accumulation of conflicting evidence, which has been brought by learned men, not of our church, but of the Protestant faith, in order to clear up obscurities in a passage which, I will be bound to say, many thousands of my hearers, have read over and over again, and not perceived, that there was a difficulty—not because the difficulty was not there, but because they were accustomed merely to look at the superficial words of the text—accustomed not to draw their faith from the text, but to accommodate the text to the opinions ordinarily embraced. They have not sufficient speculation, not

sufficient acuteness, to discover where the difficulty lay. But I am sure this is a subject on which I need not enter, because it would be quite sufficient for you to look over the catalogues of commentators—to look over their volumes, and to see the bulk of matter they have brought upon almost every verse of Scripture—to satisfy you, that the whole of Scripture is not an easy book. Such are the difficulties regarding the application of this rule; that is to say, the difficulty of procuring a proper sense in any language but the original, by a correct translation; the difficulty of bringing these translations within the reach of all; the difficulty—the impossibility rather, of enabling all to understand.

I have thus been treating of the grounds of this rule, and its application; and I have also to say a few words regarding *the end*. What is the end of any rule? To bring men to uniformity of action upon that which is required. What are the objects of any law? but that all men, by reading it, may know what must be their conduct in any given case; what must be the result, or consequences of any defined act. What is the use of any code, or body, of regulations that unite men in any state? It is, that they may all know, precisely, how to act in the same manner. This is, precisely, the union which is the necessary basis of every society; and, if God give you a rule, and, if he give you a code of principles, is it not, that we may be brought to know the same duties; is it not, that we may be brought to practise the same virtues; is it not, that all may be brought to entertain the same faith? And, does this rule of faith prove equal to that only end? Assuredly, it is not necessary to go many steps from the ground on which we are standing, to see many places of worship, where the most conflicting doctrines are taught; and, in all, these are proposed to be taught upon the authority of that *one* book. You shall hear one man who denounces, as most contrary to Christian faith, the doctrines of Calvinism; and you shall find one who, with equal zeal, upholds it as the most essential groundwork of all Christianity. You will see, in one house, how the divinity of the Son of God is despised, and almost blasphemed, and this sublime mystery denied; and, in another you will be told, that all you hear is erroneous: and, in each, all those who deny these doctrines are condemned to eternal fire; and all, because they hold the same book in their hands, they quote the same passages, even from that book, in proof, almost, of their conflicting doctrines? Is not this result—the solution, as it were, to the problem—a sufficient key to the insufficiency of the rule that is proposed? Would it not, supposing a law were passed—as it has been the case, again and again, within a few years—that a law was passed in this realm; and it is found, that the magistrates in one part of the country, with that law in their hands, act according to a particular course, and that, in another part of the country, they think they are

bound to act in a precisely opposite manner of proceeding ; there are contradictions, and a man knows not how to act under it. What is the consequence ? The law is considered inefficient, and a new one is brought into its place, to correct and to amend that which was wanting ; because no law is, in any system of jurisprudence, considered adequate to its end, if it bring not men to uniformity of action. And this, therefore, being the end of the rule of faith, to bring men to uniformity of faith, that rule must be pronounced inefficient and deficient which does not bring to that union.

So much, therefore, my brethren, regarding the Protestant ground of faith considered merely with reference to yourselves. I have endeavoured to show you the truth of what I before pointed out, namely, the necessity of every Protestant satisfying himself, not only of each individual doctrine, but of the rule on which he bases that doctrine ; and I have shown you the difficulty of the rule proposed ; not, merely, the embarrassment which I pointed out, and the impossibility, almost, of arriving at a clear definition of this rule ; but the difficulty that arises in establishing the grounds of this rule, its application, and its end.

As I have spoken so much of the word of God, I fear that, perhaps, some of you who are present, feeling the prejudices which may have been infused into it, will be inclined to think that we, in delivering ourselves on this occasion, individually speak, as it were, with an unbecoming disparagement of the word of God : I wish, therefore, before closing this part of the subject, merely to state what is the *belief*, and what is the *practice*, of Catholics regarding the Scriptures.

We are told, indeed, that the Catholic church loves not the Scriptures : that the church of Rome, that the Catholic church, likes not the word of God : that it wishes to suppress it, to extinguish it, to put it under a bushel, wherever it can, that it may not be seen. The Catholic church, my brethren, not love the word of God, and not esteem it ! Is there any other church that places a higher esteem on the authority of that word than the Catholic church ? Is there one church that claims greater authority than the Catholic church, and that rests so much, and that bases so much, upon it ? Is there any one, consequently, who has a greater interest in maintaining, and in preserving, and even in exhibiting that word ? Those who have been educated in that religion know well, that while the church claims authority, it professes to claim it *only* upon the authority of the Holy Scriptures. And, is not this, not only giving it praise beyond what any other church does ; but, is it not showing, that it does more than love, than cherish it ? Is it not showing, that we are, as it were, jealous for its honour, and for every word it contains, beyond what any other religion can possibly say ? If you would say, that that mother has not loved her child, who has nourished it, and warmed it in her bosom for years, when nobody else

would have preserved it from destruction; who has spent her substance, and her time, and her health, and her leisure, in cherishing and preserving it in its weakly and distressed state; who has doated upon it, I may say, and done all that time would allow to make it beautiful, and recommend it to the attention and admiration of men—if you will say that, then say, that the Catholic church hath not loved and cherished the word of God. Who caught up, as it were, the different fragments of it, as they proceeded from the pen of the inspired writers? For, I will say, that even those who will not allow that the Catholic church reaches back to those times when the canon of Scripture was published—but which I believe it does—yet it is only the Catholic principle of unity which could possibly have enabled the church to collect one and another of the respective books, that the respective writers addressed to the disciples. It was only the mutual communication, that attracted one to the other the testimony that each gave, that could have formed the only rule upon which the canon of Scripture was raised; therefore, it is, essentially, the Catholic principle—if you do not say the Catholic church—that hath preserved them. And, after that—in spite of barbarians, in spite of all that was done to overthrow all learning—did it not keep for ages, men, many hundreds, many thousands of men, employed in nothing else but transcribing this holy word of God; transcribing it, I might almost say, in letters of gold on parchment of purple, to show its respect and veneration towards it? And, has she not, in every age, commanded that it should be studied—studied in every religious house, studied in every university, studied in every school, and in every college—and expounded to the faithful in every place, and at every time? Has she not produced a number of men who have dedicated themselves to the work, and have written the most learned commentaries; some addressed to the erudite and instructed, and others intended for popular dissemination? Did she not even appoint a commission of learned men to travel from country to country, to learn foreign languages, that they might be able to correct, or, at least, to amend, the text which we now possess? Were there not, from age to age, men who devoted the whole time of their lives to the accurate emendation of any errors which had crept in, in the course of time? Is it not to this alone that you are indebted for the word of God, as it now exists? Will any one say, that, while we have the most splendid copies of the Scriptures, showing the immense veneration and respect paid to them, we have not thousands of others in the cheapest and most portable form that could be produced by pen, evidently showing that they were in the hands of such persons as could not otherwise possibly have procured them? For, you must allow, that it was impossible that the Bible could be so diffused, as it now is, when every copy was the work of the penman. But, not only so, has not the Catholic church been always the foremost in the task of translating the

Scripture, and placing it in the hands of the faithful? It is but a few months ago, that, I will not say that I was shocked, or that I was scandalized; but that I was deeply grieved, to see the whole country, as it were, aroused by the trumpet of bigotry, to celebrate what was called the *Jubilee of the Reformation*; and that the Jubilee was dated from what was called the first translation, or the first complete translation of the Bible into English. I was grieved, I say, in the first place, to think that any church could consider three hundred years of duration a motive of triumph. I was grieved, to think that any establishment, pretending to be based upon the Rock of Ages, and pretending to exist by the unalterable decrees of Divine Providence, professing to be based on the purest and most enduring doctrines, should think that three hundred years made a period worthy of universal rejoicing, when we see that we come down for hundreds, and that thousands of years will come, without our publicly signaling more than our daily thanks to the Almighty. I was grieved still more, to think, that all this excitement was being created, I will not say, by falsehood, but by misapprehension; that men should have been brought together to commemorate an event as giving rise to a certain period, which had no connection with that period, and which was most unjustly connected with the very existence of that period. For, perhaps, many of you have never heard, that, long before any Protestant version of the Scriptures existed in any language of Europe, there was, not one, two, five, nor ten, but almost innumerable versions, not only in manuscript, but printed, in the short interval between the invention of printing and the rise of Protestantism, for dissemination among Catholics; and, as I know that a contrary opinion prevails, I will take the liberty of giving you a few particulars, in order that you may be upon your guard against similar deceptions.

In Germany, for instance, that author whose name I before quoted, Mr. Horne, speaks of the version of the Scriptures in German, as having begun with Luther, whose version was commenced in 1523, but was not completed till eleven years after. Now, we have, in the first place, a copy existing of a printed version, so old as not to have a date, because, you should be aware, that the very earliest books printed had no date, and no place or name upon them. In the second place, we have a German Catholic version of the Scriptures, printed by Faust, in 1470, nearly sixty years before the version of Luther; we have a third in 1467, and a fourth in 1473. I speak not of editions, but of independent versions. A fifth, at Nuremburg, in 1477, which was reprinted three times before Luther's appeared; a sixth, in the same year, at Augsburg, of which eight editions were reprinted before Luther's; a seventh, by Coburger, a magnificent one, published at Koninseck, in 1483, and reprinted in 1488; an eighth, at Augsburg, and a new ver-

sion, printed in 1518 and 1524, that is, about the time of the Reformation, about the time that Luther was going on with his ; and, down to the present time, they are almost innumerable. Now I come to other countries—to Spain. A version of the Scriptures was published in 1478, about the same period as others ; that is, as soon as printing would allow the publication, and long before Luther's appeared, almost before he was born ; and there are, besides, many other versions of particular parts of Scripture. In Italy, a country most particularly under the sway of Popish bigotry, and under the dominion of the tyranny of the See of Rome, in 1471, a version of the Scriptures into Italian was published by Malermi at Venice, and this was republished seventeen times before the conclusion of the century, that is, twenty-three years before Luther's appeared : another version of parts of the Scripture appeared in 1472 ; another, at Rome, in 1471 ; another, by Bruccioli, at Venice, in 1532, and a correction of it, by Marmochinus, in 1538, just two years after Luther completed his ; and every one of these editions remain, not only with the approbation of the authorities, but of the Inquisition ; approved by it, and spread as much as possible among the people. In France, as in every other country, it is precisely the same, in 1484, and 1534, and 1537 ; these, however, may be rather called histories of the Bible, than the whole of the text. Then, again, there was one at Stockholm, in 1512, consequently ten years before Luther's. A Belgic Catholic edition was begun in 1475, of which there were two editions in four years, and a third edition in 1518. A Bohemian Catholic edition appeared in 1488, and was reprinted three times before Luther's. There are Polish versions, and others, printed and published long before the time of Luther. In our own country, it is well known, that versions were made long before Tyndale's. Sir Thomas More answers the difficulty, by observing, that it is well known, that pious, learned gentlemen read the Scriptures in their own tongue long before Tyndale published his version. It may be said, it was not disseminated ; it could not : first, because of the want of printing ; and, secondly, on account of that which was connected with it, the want of the general diffusion of education.

I only mention this, just to show how unjust it is, to speak of the Reformation as having given rise to the translation of the Scriptures ; to say that Catholics, if they had not been forced to it by Protestants, would have withheld the Bible from the people.

But mark, here, what a change took place at the very period when the Scripture was diffused among the faithful. It would have continued to be so diffused had not the pernicious doctrines of which I have given you some idea—perhaps I use too strong a word, but the *dangerous* doctrines arose, which taught men that they were to throw aside all authority, and each man was to be a judge in religion ! which you have

seen fraught with such dreadful difficulties in its application and practice. It was thought necessary to check, for a time, the general diffusion of Scripture. Sir Thomas More mentions the circumstance. If, he says, you will look at the origin of Protestantism, you will find, that it was not the church, and not the authorities and the pastors of the Catholic church, but it was the civil governors who first interfered, because, after John Huss and Wiclif, when the Scripture began to be read, what were the doctrines men drew from it? That the civil governor lost his authority if he contracted sin; that no man could possess worldly property in a state of sin; that, consequently, it raised the arm of the poor, it raised the arm of discontent, as fanatics against social order; therefore, it was, that the civil government thought it prudent, for their own reasons, to call in the aid of the church, that it should not only restrain, but prohibit the general diffusion of the Scriptures.

You see from this example, to what an extent the Catholic church took advantage of the invention of printing to diffuse the Scripture among the faithful; and the zeal and the anxiety was only checked by the use that was made of it; you will allow us to say—those that differ from us—the erroneous use, at least, made of it by the first reformers. It was checked, as I said before, as a matter of discipline, subject to all due relaxation from the pastors of the church; and, consequently, in countries where it is thought expedient, as it is in this, it is permitted, almost, I might say, universally.

This, brethren, may suffice, for the present. I have only, as yet, kept you without; I have not brought you into the important and leading features of the question. You will observe, that, in treating of the Protestant rule of faith, I have refrained from speaking of the authority of Scripture itself upon this subject. You will observe, that I have handled it merely as a question of natural, moral, or philosophical argument; that I have simply examined the nature of the rule itself, how far it can be considered satisfactory. I have raised, I trust, such difficulties regarding it, that it must require very strong shelter under divine sanction to justify the use, under divine authority, of so complicated and so difficult a rule. Now, whether there is that divine authority, I have not as yet examined. I have not, as yet, touched those passages which might be brought, proving that Scripture is a complete and satisfactory rule of faith. I may enter into that discussion, though perhaps not immediately; and, I trust, I shall be able fully to satisfy you upon all the arguments that may be brought upon this subject.

Next Friday, if you will favour me with your attendance, we will enter upon a more positive portion of my theme. Having thus, as it were, in the first place, excluded, at least partially removed, the theories and the systems of others, I shall proceed, at once, to what I con-

sider the true, the legitimate mode of argument on this subject; that is, the positive demonstration of that which we believe, and I trust, that, when you see the true nature of our system, you will judge of it, as you compare it—even as I do—that is, that you will look upon the system which I have described, and of which more will have yet to be said, as something which at first appearance is exceedingly regular, orderly, and beautiful. It will strike you as a magnificent edifice as you pass along the high road on which you have only gazed from without, of which you have only taken the measure of its outward proportion; and you judge of it by the splendid scale on which it is constructed, and by the exact uniformity of all its parts. But, if you can penetrate within it, no doubt you will expect that there will be the same beauty, and the same magnificence, and the same comfort and convenience, as it seems outwardly to demonstrate. But, when you have entered it, as I have shortly to lead you, you will discover, that it is composed of tortuous and complicated labyrinths; of small, narrow, constrained dwellings, which give no comfort and no joy to those who are pent up therein. Then, after that, I will show you another more stately and more beautiful fabric, which you will see, immediately, has served as the prototype for those who formed the other from seeing its exterior, but have not gained the privilege of penetrating within. It will, I trust, appear, that though the dilapidating action of centuries may have in part disfigured it, yet, as you approach it, you will see signs of venerable and great antiquity; and, when we shall walk within, you shall see every part of the edifice so beautiful in the symmetry of its proportions, so perfect in the harmony of its parts, so corresponding in every respect to its great end—having all that can rejoice the heart of man, and all in it that can cheer his existence here—that I trust you will acknowledge, that though that which you before saw from without was the work of man, this which you examine inwardly shall be the work of God. But, I trust, that you will not be content with merely looking, and not be satisfied with merely taking a curious gaze at all its beauty; but that you will examine it, not by any false shining of the world, but by the distinct clear light which I shall endeavour, as far as my feeble means allow me, to throw upon it; that, you will not only be guided by it, that you will not only look upon it; but, that you will enter; and, that all now without will go in, and dwell with the children of Christ, around the banquet of heavenly gifts, which is only to be obtained here below in the earnest of it, which I pray God to grant you all.

LECTURE III.

THE CATHOLIC RULE OF FAITH.

1 PETER III. 15.

“Sanctify the Lord Christ in your hearts; being also ready to satisfy every one that asketh you a reason of that hope that is in you.”

IN my last discourse, my brethren, I was principally employed in the less pleasing task of examining and controverting the opinions of others. I endeavoured, with the utmost impartiality, to analyze the principle of belief adopted by those religions which reject ours; and, without any reference to express authority, by simply endeavouring to trace it to its first principles, I endeavoured to show you, that it was fraught with so many difficulties as absolutely to be rendered in practice void and nugatory; for, while it supposed, on the one side, the necessity of each individual examining for himself into the word of God, and drawing thence those doctrines which he believes, from his own conviction, and that are therein contained, on the other hand, it supposes, necessarily, a train of difficult, and of learned, and of almost abstruse inquiry, to which very few, comparatively, can be equal; and thus, consequently, it produces a rule or ground-work of faith, almost of no use, if it be insisted upon, from its very foundation, or from the very first principles whence it must spring.

I come now to the more agreeable duty of explaining to you the faith which we hold; and I shall endeavour to proceed precisely in the same manner as I did at our last meeting; that is to say, I will now content myself with simply giving you an outline of our belief; showing you, as I promised, the way in which the whole process of reasoning is simple and obvious: so much so, that, on the one hand, it must satisfy the most accurate and logical inquiry, and, at the same time, it is within the reach of the meanest and the most illiterate capacity. And I will endeavour, also, to point out the beautiful harmony of all its parts, and the way, the striking way, in which the adaptation of such a rule must influence, not only the whole basis of the entire demonstration, but, also, the construction of a perfect Christianity.

We are told, in the thirty-first chapter of Deuteronomy, that, when Moses had completed the words of the law, and written them in a book, so that it was finished, he gave it to the Levites, who bore the ark of the Lord, and commanded that it should be placed beside the ark of the covenant within the tabernacle, as a testimony against Israel. But this, my brethren, was not the only object which received so distinct an honour, for we learn, also, how, upon a certain occasion,

when many would have disputed the supreme priesthood with the house of Aaron, and some, jealous, as it were, of the authority which they arrogated to themselves as alone appointed by God, would claim a share in the priesthood, the Almighty commanded Moses to get a rod for each of the tribes, whereon the name of the head of the tribe should be written, and that they all should be placed in the presence of the Lord; and, on the next morning it was found that the rod of Aaron had blossomed, and had brought forth fruit; and then God commanded, also, that this rod—which was as an emblem of authority, and a testimony that he had confined the teaching of his people, under the care of their spiritual ministry, in one line—should also be laid in the same place, as a testimony in like manner unto the people of Israel. And, even upon another occasion, Moses commanded Aaron to take a certain portion of the manna, of that heavenly and spiritual food sent down from the clouds to feed the people of Israel; that, likewise, he directed, should be treated with the same distinction, and should be entitled to stand in the sanctuary, before the propitiatory or mercy-seat of God.

Now, my brethren, this is precisely, if I may so say, symbolical of the elements which the Catholic supposes to enter into the composition of the ground-work of his faith. On the one hand, he admits to the full extent, with the same reverence, and the same feelings of deference, the high authority of the sacred volume revealed by God, which he places as the first ground-work of all his faith in the temple of his God; but, beside that, there is also the rod of the children of Aaron, the sceptre of power and authority, the badge of dignity and command, which God has given to the rulers and pastors of his church; and, in this also, we recognise a power and an authority, an honour and a right to claim, accordingly, a place beside the other; although with such distinction as I shall just now point out. In the third place, we believe also, as I shall hereafter explain, that the necessary and the most important ingredient in the formation of the faith of each one, is the sustaining and life-giving grace which God sends down into the soul, which makes the virtue of faith an infused virtue, a virtue communicated by God, and ready to be exercised the moment its objects are properly placed before it.

What, then, my brethren, is the rule of faith which our church admits? The word of God; the word of God *alone and exclusively*. But it is upon this point that we differ; namely, what is the extent of the word of God. The churches which separated from us at the time of the Reformation, separated, I may say, upon the principle that the Catholic church had introduced another word as the word of God; and had admitted the tradition of men, and had given to that the title, the name, and the dignity, of God's holy word. Now, therefore, it is necessary for us to enter into a few simple and explanatory distinctions. You often hear of Catholics admitting tradition; you sometimes hear of their

receiving what they call the *unwritten* word of God ; you perhaps, have not a clear apprehension regarding these two terms. And, sometimes, you hear of the power of the church to decree doctrines ; the power of general councils to define matters of faith ; and the authority of the Holy See, or the Pope, and the authority of the universal church ; and a number of other terms, vaguely, and sometimes equivocally used, which, to the well-instructed—indeed, I may say, to the reasonably instructed—Catholic, are sufficiently simple ; but which should be used with great caution, and with great definitiveness when explaining our doctrines to those to whom they are not familiar.

We believe then, in the first place, that there is no other foundation whatsoever of faith, except the written word of God ; because we allow no force to any doctrine, we allow no power to any living authority, except inasmuch as the root of that defining power and authority is to be found in God's holy word. It is even precisely in the same manner as we do not allow that there is any doctrine which is not in Christ Jesus, the incarnate word of God, the eternal wisdom of the Father : and yet we do admit of other doctrines only remotely, as it were, connected with him, and only based on him, and yet they may be said to be all referrible to our belief in him, and of him, inasmuch as no other form of doctrine can have any force, can possibly command the attention of mankind, save inasmuch as it rests upon his authority. If, therefore, you hear, that the church claims authority to define articles of faith, or to point out to the faithful what they must believe, you must not, for one moment, think that the church pretends to any authority for that power, that it gives it any sanction whatsoever, but that which it conceives itself to derive from the clear, express, explicit words of Scripture. Thus, therefore, it may be said, that, whatever else is believed by Catholics, when we acknowledge that it is not expressly in the written word of God, is by them believed, because the principle on which they adopt it is there expressly inculcated. This, therefore, at once accounts for what we mean by the *unwritten* word of God. We mean, a body of doctrines, which we believe not to have been committed to writing, but to have been delivered by Christ to his apostles, and by his apostles to their successors ; and we believe that no new doctrine can be introduced into the church ; that, if it can be shown, that any of these doctrines are not traceable to the times of the apostles, they can have no foundation ; and, that the only guarantee to any authority whereby we can receive these doctrines from the church is, that Christ has promised to his church that he will always abide with her, that he will always assist her, that he will always protect and instruct her, and will himself teach her : so that we believe that, in giving our implicit credit, and in trusting our judgment to it, we are believing and trusting the express teaching or sanctioning of Christ himself.

Tradition, therefore, my brethren, and the unwritten word, are one

and the same thing ; but it must not be thought, on account of this expression, that Catholics conceive that there is a mass, as it were, of vague and floating opinions which may, at the option of the Pope, or of a general council, or of the whole church, be turned into articles of faith. By the unwritten word, it is not meant, that these articles of faith are no where recorded ; because, on the contrary, supposing any difficulty to arise regarding any matter, that men were to differ, and did not know what precisely they should believe, and the church thought it prudent and necessary to examine into this point, and define what was to be held ; the method proceeded in would be, to examine most accurately the writings of the oldest fathers of the church ; to see what, in different countries and different ages, had been upheld by them all as believed in their times ; and then, by collecting, as it were, the suffrages of all the world, and of all times, to define—not indeed to create, an article of faith—but to define, that this had always been the faith of the Catholic church. It is a matter of historical inquiry in every instance, and all human prudence is used to arrive at a just decision ; and then we believe, that when the church is so assembled, in consequence of those promises of Christ which I shall develop to you at full length hereafter, we believe that it is impossible that the church can be allowed to fall into an error. Thus, then, we allow no authority but the word of God, and that written or unwritten ; and we believe the control over the latter to exist in its depositary, that is in the church of Christ, which has been appointed by God to take charge of, and keep safe, those doctrines which were committed to it from the beginning to teach to the faithful at all times.

Now, therefore, proceeding upon the plan which I followed in analyzing, and tracing to its first principle, the rule of faith which is proposed by others, I shall briefly point out to you, what are the grounds of this principle, what is its application, and what are its ends ! You will, I trust, see the consistency of the whole reasoning, from the beginning, and its adaptation for the purposes for which any rule of faith must be given.

In the first place, therefore, *as to the grounds of this rule.* I do not mean, in using this word, to enter now into the arguments whereby it is supported, because it would form the subject of two or three, probably, very lengthy discourses ; I only wish to show what the train of reasoning is, whereby we arrive at the individual possession of this principle. Supposing, therefore, that instead of the compendious method whereby we believe that God, through the aid of his sacraments, brings man into the possession of faith, every one was disposed to investigate the whole theory, as it were, and the progressive development of these Catholic principles, we begin with the Scriptures, and we take up the gospel as any one in such an inquiry must, in the first instance ; we look at it abstractedly, for a moment, from our belief in its inspiration or

divine authority, and simply looking to them as works, historical works, intended for our information, from which we are anxious to gain such truths as may be useful for our improvement. We find here, in the first place, that to these works, and to the other writings of the apostles, are attached, all those motives for human credibility which we can possibly require; that there is, throughout them, an absence of every element which could for a moment suggest, that there had been either the desire to deceive, or the possibility of having been mistaken.

We find a body of external testimony, sufficient to satisfy us, that these are documents produced at the time when they profess to be written, and by those authors whose names they bear; and that they have been written by persons fully able, and fully willing to give an accurate statement of all which they relate. We thus come to be in possession of historical and other documents, unfolding to us a system of religion, professing to be preached by one who wrought the most stupendous miracles, in order to confirm the divinity of his mission. In other words, we are led by the simple principle of human investigation, to an acknowledgment of the authority of Christ, to teach as one come from God; and we are thus led to the necessity of yielding implicit credence to all that he shall be found to have taught. And now, upon this point, we can require nothing more than mere historical grounds, nothing more than simply human evidence—evidence to prove those grounds on which the divinity, or the divine authority, of Christ is established. It is then that we inquire, what is it that Christ has taught? and we find that he was not contented merely with teaching certain general principles of morality; that he was not even satisfied with unfolding to mankind doctrines superior to their discovery, and which none before him had attempted to teach; he was not contented merely with solving important difficulties, and making man more intimately acquainted with his own nature and future destinies; but we find that he did take means to preserve these doctrines to mankind; we find that it was obviously his intention, that the system which he established should be beneficial, not merely to those who lived in his own days, but to all the world, till the end of time; that it was intended to be something permanent, something commensurate with the existence of those wants of humanity which he came to relieve; and consequently, we naturally ask, what is the way in which these blessings were to be preserved—where is the place wherein they were to be deposited? Now, the Catholic falls in with a number of very strong passages in which our Saviour, not content with promising the continuation of the doctrines—that is to say, the continued obligation of them upon man—but also pledges himself for their actual preservation among them. We see that he selects a certain body of men; that he invests them, not merely with great authority, but with authority equal to his own; that he makes them a promise of continuing with them, and speaking through them even unto the end of time; and thus

it is that the Catholic naturally looks around him ; he naturally concludes, that there must have existed for ever, and must exist, as yet, the means for the preservation of these doctrines, and for the perpetuation of those blessings which our Saviour seems so manifestly to have established.

Thus, then, merely proceeding upon the historical grounds which guide the infidel to a belief in Christ's superior mission, he comes from the words of Christ (whom these historical grounds oblige him to believe), to acknowledge the existence of a body, as the depositary of those doctrines which he came to establish among men. The succession of persons constituted to preserve these doctrines, are the faithful, appointed as the successors of the apostles, having within them the guarantee for Christ's teaching among them for ever, and this is what we call the church. He then is in possession, from this moment, of divine authority ; and in the whole of his investigation, he has no need to turn back, to call in the evidence of men. For the moment he is satisfied, that Christ has appointed a perpetual succession of men, destined—through the assistance of his heavenly light, and his supernatural assistance—to preserve inviolable those doctrines which he delivered ; from that moment, whatever these men teach him, is invested with the divine authority which he had found in Christ, through the means of his miracles. This body, then, so constituted, immediately takes upon itself the office of teaching, and informs him, that that which he has been regarding as merely historical—that those events which he has been perusing merely with a deep and solemn interest—command much greater attention and respect than any human motives can possibly give. For then it stands forth and says, “ Upon the authority wherewith you yourself, by your previous reasoning have been forced to acknowledge, that I am invested with the guarantee of divine assistance which the words of Christ himself, in whose divinity you believe, have given me ; with that authority I pronounce, that this book is the revealed word of God, and that those parts which compose the volume, are all and every one which should enter into the collection.” And thus it is, therefore, that the Catholic receives, upon the authority of the church, these two important doctrines, the canonicity and inspiration ; which I endeavoured to show you, at our last meeting, it would be almost, if not quite, impossible to reach, by a course of ordinary logical reasoning. You will say, that there is a mutual testimony ; you believe, therefore, first of all, that the Scripture teaches you the church, and the church then teaches you the Scripture. To this, I might remark, that there is even a fallacy in the form of reasoning ; for I will put a case. When an ambassador presents himself before a sovereign, it is said, “ Where are your credentials ? ” He presents his credentials, and upon the strength of those very credentials which he himself brings, he is acknowledged as the ambassador ; so that he himself first presents the

documents whereby his mission, and authority are, as it were, established. But it is not only so ; we do not believe the church primarily, in its first simple sense, upon the authority of the Scripture, we believe it on the authority of Christ ; and if the authority of Christ had been recorded in any book besides the Scripture, upon such testimony, that we must know him to have said so much, we should believe in the church equally the same. We consider the Scripture, therefore, in the first place, merely as the book announcing to us, the divine authority of Christ, who laid down the law in this regard. We take his words ; we examine what he tells us ; and we thus discover, that it is supported by all those evidences of his divine mission, which shadowed forth to the world, that he appointed that authority to teach ; and therefore, that authority does not merely confirm, but obliges us, or enforces us, by the power that Christ has invested in it, to receive this sacred book.

But some among you may, perhaps, think, that a similar line of reasoning, with a very little difference, would conduct those who admit not our rule of faith, to precisely similar consequences in favour of theirs. For instance, to a certain point, we go step by step, through the same process ; we both of us take up the sacred volume ; we both of us, upon human and historical testimony, come to receive all that Christ has taught. It is then that we diverge : *we* take those authorities which appoint the church to teach ; *they* take those authorities which commend the Bible to be the rule of faith.

Now, my brethren, this is an argument to which I beg your particular attention, while I point out to you the differences between the two courses ; for, in the first place, while according to the Catholic's doctrine we not only receive the one class of passages, but we are willing, also, to receive the other, to the fullest extent ; because we know, that whatever argument will prove the Scriptures, abstractedly taken, to be the rule of faith, that argument a Catholic will receive, and receive with gratitude ; because the Catholic, while he admits the authority of the church to define what has been handed down, independently of the written word, he receives the written word as the foundation of faith, and consequently, is as anxious, by every argument, to uphold this authority, as another can be. But, on the other hand, while he is willing to admit any text which may be brought in proof that the Scripture is a rule of faith, all those passages which give authority to a living power to teach, all these must be removed, must be rebutted, must be answered by the others. With them, the two are not compatible ; with us, they are compatible : we have no difficulty, whatsoever, in admitting whatever arguments they can bring ; at the same time, that they will find themselves obliged to answer strong and powerful documents and arguments in our favour.

But, in the second place, the appointment of Scripture as the rule of faith, is primarily, as I said before, compatible with the existence of an

authority to teach ; for the existence of an authority to teach, excludes, not the Scripture, but the all-sufficiency of the Scripture ; for where there is a supreme authority given, and where men are commanded to obey that authority—from that command, there certainly can be no retreat ; and therefore, all Scripture may, indeed must be, received ; but it must be so received as having need of a supernatural assistance—as having need of something which can be reconciled with the existence of the supreme authority, constituted in the church of Christ.

In the third place, we must have texts equally strong, which do not merely say that the Scripture is useful, that the Scripture is good, that the Scripture is profitable—but we must have texts that will say as expressly, that Scripture is sufficient. There must be, too, the proof—the words of Christ—the words of his apostles, which tell us expressly, that we are to make use of no rule but that of Scripture. For you will observe, in constituting the rule or principle whereby men are to be guided, it is necessary, not merely that the principle should be somewhere laid down, but it is necessary that the principle should be expressly defined ; as much so as that men should be told, that that is the rule for their conduct, that that is the law by which they are to direct themselves individually ; therefore it would be necessary to discover in Scripture, not merely appeals to itself, not merely the claim of its authority, as vouchers of the doctrines there taught by our Saviour, but an express definition, that this is the rule of faith, and that laid down as clearly, as I shall show, that it has been laid down, that men are to believe, and to obey, and to follow, the church of Christ.

But there is another essential and important distinction. I observed to you, that the moment the Catholic had taken the first step from profane to holy ground—that the moment he had come to the conclusion, that the teaching of our blessed Saviour was divinely authorized—from that moment he returns not back again to the line of his argument ; there is a divine sanction to every step which he takes, before he arrives at his last conclusion. Our blessed Saviour communicates his divine authority to the church ; the church gives her divinely-authorized sanction to the book of Scripture, and to its inspiration. But suppose the other course of reasoning. Suppose, then, you have arrived at a knowledge of Christ's divinity, and of the authority of his apostles, you take those passages, in which they say that the Scripture is the rule of faith. Be it so : you have a vague authorization of something, to be called the Scriptures, which was not collected together, which was not even written for a rule of faith. Now take your next step, and define which are the Scriptures ; define what books are inspired. You must go back to the ground you left ; you must go to human testimony ; you must go to human tradition ; you must go to something which you have rejected by your principle of faith, before you can resume the thread of your argument. This forms the essential, the most important flaw, in the rea-

soning which I endeavoured to explain to you at our last meeting. Such, therefore, is the course which the Catholic church pursues; and which every Catholic, when he thinks it necessary to refresh in his mind the evidences of his belief, whenever he chooses once more to go over those grounds which have been explained to him—such is the course of reasoning which he follows, to arrive at a perfectly logical, and correct consequence, regarding the authority of the Holy Scriptures.

But before leaving this portion of the subject, and that I may not have to interrupt more important matters hereafter, allow me to observe, that a comparison between the old and new law, regarding the rule of faith, gives very strong and important lights, tending, essentially, to confirm the view which we have taken; for we find, indeed, to the Jews was given a written law; and there was the most express command to write that law; that Moses was ordered to register all those precepts which God had given, to even the most minute circumstances; and that this law was to be read to all the people, in a most solemn manner, at the feast of tabernacles; that besides this, that this law was purposely, if I may so speak, so completely interwoven with the daily actions, with the very feelings, and most domestic concerns of all the Jewish people, that it was absolutely necessary, that the law should constantly be before their eyes, that they should possess copies of it, and study, almost at every turn, in what way they were to regulate their conduct.

This, therefore, is what I consider, and should think, and should conceive to be, the nature of the written law; that is, that the law should be not merely collected together accidentally, but that, if it is to be the rule of faith for all men, provision should be made, that the rule should be communicated to all men. One would expect, naturally, therefore, in the law—if it was our Saviour's intention that men should be guided in the knowledge of these truths, and in the practice of the duties he inculcated by some written code of faith and morality—that he would have expressly said to the disciples, “All these things which you see me do, all these discourses which you hear from me, take care that you register them carefully, and that you preserve the volume from all danger and risk, by multiplying and diffusing it among the faithful; or that each of you should write the whole, and form that code whereby men will have to conduct themselves, whereby they shall be guided.” But I meet, in the new law, with nothing of this sort, with not a hint, not an intimation, that our Saviour ever intended one word of what he delivered, to be written down.

I find, moreover, that in examining the history of these compositions, they were every one of them the offspring of chance. That they were all the result of some passing, some casual circumstances, which seemed to call them forth; that if particular errors had not arisen in the church, just at that moment, we should probably have been for ever deprived of

the most beautiful writings of the New Testament. If the blessed St. John had not been preserved to a protracted pilgrimage, notwithstanding having suffered, what in others would have been the torments of martyrdom, he would not have been spared to complete the sacred volume. We find that Luke and Matthew wrote, obviously, for a certain class of readers, for one country only, or for even a particular individual; that the epistles of St. Paul were manifestly directed to particular churches, intended merely to silence the doubts, or to answer the difficulties proposed by themselves, or else to correct or amend, some accidental and local abuses; and that the great body of his epistles treat only, as it were, incidentally of the most important doctrinal matters. For if you will examine the construction of many of them, you will find, in the greater portion, that the most important dogmas delivered in the epistles of St. Paul, are only casually, parenthetically, or illustratively introduced. Now all this seems decidedly at variance with the idea of settled plans for delivering a code of laws; and the contrast becomes infinitely greater when placed beside the Mosaic dispensation, in which such strict injunctions are given to record the written law; and even to preserve with the greatest care, both by memory, and by the deposit of them in the archives of the sanctuary, the laws which had been registered by the divine command.

But this is not merely the whole of the difficulty, for it is essential to observe, that, although in the Mosaic law we have all the characteristics of a written law, although we have the express injunction to note down whatever was to be taught, yet there can be no doubt whatsoever, that by far the most important doctrines were not committed to writing: that among the Jews there was a train of sacred tradition containing in itself more important dogmas, I have no hesitation in saying, than are written in the inspired volume. I have been following the reasoning of a very learned man, who has within these few years published a very elaborate treatise upon this subject: and it is, perhaps, one of those instances to which I might have alluded in my opening address, of persons who had been brought to the Catholic religion by the most opposite train of argument. The person to whom I allude is one who has been brought up from his infancy in the Jewish religion; one who had made himself master of all the writings of the Jews, to whom all the Rabbinical writers are as familiar as the most ordinary classic to the well-finished scholar; and it is evident from the whole train of his argument, that he has been brought to the Catholic religion, and to be one of its most beautiful defenders, simply by finding, that there was among the Jews a series of traditions, which could only receive, and only did receive, its development in Christianity; and that a train of tradition, on one point, in what is commonly called *mystical theology*, had been manifestly continued in the church of Christ. Now, he has taken immense pains to trace the doctrines of the Jews in this regard, and to

point out in a way which I believe has been considered convincing by those who have read his works, that, from the very beginning, from the very delivery of the law to Moses, there was a great mass of precepts which was not written, but which was committed to the keeping of the priesthood, and by them gradually communicated or diffused among the people; but, yet, so as hardly ever to be mentioned in any even of the later writings of the sacred books.

A little consideration and examination would convince any of you of this important fact; for it is certain, that, at the time our Saviour came, the Jews were in possession of many doctrines which it is exceedingly difficult to trace in Scripture, and yet of vital importance. You are doubtless aware, that a learned divine and bishop in the established church, wrote a very learned treatise to prove the divine legation of Moses, on the extraordinary ground that Moses was able to achieve the great work of organizing the Jewish republic, of constituting laws which regulated the people, without such a thing as the sanction of a future state. He maintained with the strongest arguments, at least, with plausibility, that you cannot discover in the writings of Moses, or of the early Jews, any single positive text in proof of the future existence of the soul, and of the existence of a future place of rewards and punishments; and, I am sure, that any one of you who is well versed in Scripture, if he will only run through his mind his recollections on the subject; if he will only endeavour to collect for himself such a train of arguments as would convince any one of you from Scripture, he would find out the extreme difficulty of constructing an argument which will bear the scrutiny of accurate examination. But, yet, did the Jews disbelieve in these doctrines? Did they not possess them? Most certainly they did; they possessed them at the time of our Saviour; they possessed them even earlier; for there are traces of them in some of their own works. But here, then, we have an important dogma, a dogma not merely of natural religion, but an important element in revealed religion—one expressly revealed, at least, confirmed and repeated by the new sanction in the new law, which must have been handed down among the people entirely by teaching, entirely by secret tradition.

We find, in like manner, that our Saviour, in reference to this very subject, makes use of an argument which would be almost irreconcilable with good reasoning according to our ideas, and of which the key is only to be found in Jewish tradition. When, for instance, our Saviour deduces a future state, or the resurrection, rather, of the body, from God saying, that he is the God of Abraham, Isaac, and Jacob; and that God is not the God of the dead, but of the living, it is exceedingly difficult to discover the link between these two members of the argument, how the doctrine of the resurrection of the body is to be proved by God calling himself the God of Abraham. But, by knowing the Jewish form of reasoning, and by knowing the methods which they pur-

sued, and the manner in which they connected these two dogmas, we understand how they perfectly comprehended the force of his reasoning ; and how, accordingly, they were silenced when he spoke. In the same way, too, our Saviour tells us, that Moses bore testimony to him. Thus, St. Paul, and our Saviour himself, to the two disciples after his resurrection, quoted the authority of Moses for the necessity of Christ's dying, and so entering into his glory ; and yet, I believe, you will in vain search through the books of Moses to discover so important a dogma as the necessity of the Messiah, or Christ, dying to redeem his people. What, therefore, is the meaning of this expression ? It was well-known to the Jews ; it had been found among the unwritten traditions, unwritten formerly, but since written in their later works ; and we there find the doctrine of Messiah being the Son of God. And, in like manner, it is singular to observe, in all the writings of the Jews, the constant manifestation of a belief in the doctrine of the Trinity ; of the mystery of the Incarnation. We find, even in their writings, the very terms made use of by St. John. In the earliest writings of the Jews, we have the " Word of God," spoken of as something co-equal, and co-existing with God ; and, yet, of this, not a trace is to be found in their written law, consequently, these are doctrines, not of natural, but of revealed religion. The whole must, as the Jews themselves teach us, have been delivered as a deposit into the hands of the priesthood, and by them have been preserved inviolable to the time of Christ.

Thus, I have been brought, by way of illustration, to show what a very strong class of arguments it must require to demonstrate that the rule of faith is one which excludes this traditional teaching ; because, even where a written law is expressly enjoined, will you find, that, so far from excluding the unwritten law, it allowed of the preservation of the most important doctrines only through its agency. Thus, therefore, it will require, when we come to examine authorities, something exceedingly strong, indeed, to prove, not merely that Scripture is a rule of faith, not merely that it is an *all-sufficient* rule, but that it is an *exclusive* rule ; and, however strong the terms may be, that they are strong enough to exclude that teaching which was included in the former command to have a written code.

Such, therefore, my brethren, is the simple and easy train of argument whereby we arrive at the possession of the Holy Scriptures, and their entire canonicity and inspiration. But you will say, " What have we gained ; in what is our condition better than that of others ? It still is a train of argument requiring considerable investigation ; it still supposes an inquiry into the authenticity of the sacred books, and into the faith that we are to put in the circumstances which they relate, before we can arrive at the conviction, that whatever Christ has taught us is to be believed by men ; and, therefore, we are considering a rule as difficult of application with the great bulk of mankind as that which the Protestant adduces." Here, then, my brethren, comes another portion of our inquiry, namely, *the method in which this rule is applicable*. And here, the doctrine of the Catholic church is such as obviously removes this difficulty, and makes it a rule of the simplest acceptance, at the same time that it leaves scope for the investigation of the most learned of its members. The Catholic church teaches—and I beg of you to remember, that I am not proving the doctrine to-night, but am simply laying it before you, that you may understand what I shall proceed on another occasion to prove—the doctrine of the Catholic church upon this head is, that faith is not the production of man's ingenuity ; that it is not the result of his study or investigation ; but that it is a virtue essentially infused by God in baptism ; and which, I suppose, must be more or

less the belief of every church which adopts the practice of infant baptism. It is true, that the Articles of the Church of England say, that, by baptism faith is confirmed, and hope increased. It thus seems to suppose, therefore, the existence of faith in the soul before baptism is administered. But, however this anomaly has to be explained; it is certain, that the very idea of baptism as a sacrament having the slightest force, supposes also a living and vivifying principle communicated in it; that is, the communion of faith which exists between the person so baptized, and the church to which he belongs. Now, therefore, admitting faith to be a principle infused by God, it follows, that in the soul that has been purged from sin, and that is adorned by him with this grace which baptism is intended to convey, that virtue is an active and living principle only requiring the presentation to it of objects whereon to act, for it to come into a complete and perfect operation. Now, the moment, therefore, that the doctrines of religion are proposed, the moment that they are presented to the understanding—when it is opened, and able to comprehend that which God has revealed—no matter in what manner, provided these doctrines are the truth, there is a proper object presented to the action of the virtue; and, consequently, the moment the mind adheres to it without any process of previous argumentation, or of previous conviction; the two elements that are necessary come together, the truth and the embracing of it, by the virtue which God has given for that purpose; and the consequence is, the truth is believed upon the proper ground, and from a living and heavenly principle.

This, therefore, is the simple process whereby, according to Catholics, the doctrines are first received; whereas, if you admit the supposition that no one has a right to believe any thing but that which he has himself investigated and fully examined, and of the truth whereof he is personally satisfied, you must suppose, that, before an act of faith there must precede a period of infidelity; that there must be a time when the truth has not been discovered, and when, consequently, it has not been received.

Such, therefore, is the simple process whereby we believe this virtue to be exercised in the soul; at the same time, therefore, that this allows the child, the most illiterate, to form an act of faith grounded upon a proper motive, we are left by the church to the full investigation of all the grounds of our belief; we may be allowed to exercise our abilities, our research, our learning, upon demonstrating, and upon confirming, in every way we can, all the doctrines which it teaches, and those preliminaries which, as I have shown you, conduct us to a belief in the dogmas. Thus it is, that, while in its simplicity, this principle is adapted to the weakest and to the meanest, it, at the same time, leaves room for the exercise of the most talented and the most learned.

Such, therefore, is the application of the principle; and nothing remains but that I say a few words regarding its end.

I observed, my brethren, on the last occasion that I met you, that the end of every law, the end of every rule, and consequently, of every rule of faith, is to bring men into unity of belief, into unity of action. I showed you, that the rule which is proposed by others, is proved by experience to lead to exactly an opposite point; that is to say, to remove men rather from that towards which a rule is essentially intended to bring them; that it was a principle which led to the most manifestly contradictory opinions; and that all these are supported on the authority of precisely the same principle of faith.

But, now, if you will only examine in its action the principle which the Catholic church admits, you will see that it is fully competent, that it is fully equal to those objects for which every rule must be given,

inasmuch as the necessary tendency of it is to bring all the opinions, to bring all the understandings of men, into the most perfect unity in the belief and adoption of one and the same truth in every particular. For you are well aware, that the moment any Catholic doubts, not merely of the principle of faith itself, but of any one of those doctrines which is based upon that principle; the moment he allows himself to call in question one dogma which the Catholic church has always taught as having been handed down from the time of the apostles, that moment we conceive, and the church conceives him to have virtually abandoned his connexion with her. He is, without mercy, as it were, he is, without consideration, removed, if not by an act, at least virtually, from her communion; and he has no longer a right to consider himself a Catholic; for the church exacts such complete obedience, such a complete adoption of all the doctrines taught, that, if the most valuable member, if the person who has illustrated it, and defended it by his writings and life, were to fall away by the unbelief of one, he would instantly be cast off without reserve. And we have, even in our own times, seen a remarkable instance of this circumstance.

But, brethren, does this appear to you as something tyrannical, as an iron yoke, a bond upon the understandings of men, a bowing down, as it were, involuntarily, of that power which is left by the Almighty to be freely exercised by each individual? If any man think this, I will only say, that he does not, that he cannot, understand the principle of Catholic unity. I know, indeed, that this is often represented as that tyrannical sway which a conqueror exercises over his dominions; and that love which the church has of seeing men from the most distant parts of the world subject to its sway, as nothing more than the same feeling of pride and ambition which actuates the emperor, or any earthly monarch, upon seeing the tribute brought to him by his subjects in the most distant of his dominions; that there is a sort of personal gratification; that there is a triumph, as it were, over the liberties of men, in the bowing down of their faculties, in the homage which the faithful pay to the teaching of the church. But, my brethren, you who understand, you who know in what the principle consists, know the feeling to which it gives rise, you know well how false such a representation is.

Nothing can be more beautiful, either to the imagination or to the reason of a Catholic, than this idea of perfect unity. To his *imagination*, because it is a sanctifying of one of the first and most essential principles on which society is based; that, in the same manner as pure natural philanthropy, or human charity, tends as much as possible to merge the feelings of each individual towards the general good, and to embrace together all mankind, rather than individual men, so does the principle of unity tend, in like manner, not merely to excite you to love them as your brethren in the flesh, but much more as united to you by a holier and diviner tie; and it excites towards every individual forming that communion, all those sympathies which can possibly be felt by the nearest and dearest connexions of nature. And, if we find, indeed, that in ancient times, the very idea of a republic, or government, that is, a body of men united together by mere ideal bonds, that they should fight side by side, that they should contribute what they possess to the general good; and all merely from admiration of this abstract union; if this conception was thought to be something so superhuman, something so exquisitely beautiful, that they even, as it were, deified and worshipped the very name and character of the republic; what shall we say of that union which brings men together, not merely as members of one community, not merely as brethren united together in one family; but, still more, as members of the same body, of that body not merely com-

posed of its own aggregation, but having a head, the most precious, the most sublime, that we can conceive, the man-God Christ Jesus?—that they should be joined together, not for any earthly purposes, not to contribute to mere worldly happiness; but to bring into a common stock all the most precious and invaluable feelings of the human heart; that they should be all tending, not to earthly glory, not to some passing interest; but all directed to some holy and divine end, communicating those virtues of the soul and of the spirit which they have one to another, encouraging one another, and deriving one from the other consolation, comfort, and support in all difficulties, and counsel in all their duties? Surely, this idea, my brethren, when connected also with the reflection, that the tie is not held together by any of the usual human bonds; that it is not because we are men of one country, speak one language, or are united under one government, that we are thus brought together; but, that the feeling passes over rivers, and mountains, and oceans, and brings together the inhabitants of the most distant parts of the world, to kneel together at the same altar, to feel the link that ties them together, and that all these are connected by the hand of God; assuredly, this must present to you all that you can conceive as most beautiful in the institutions of Christianity. You can hardly conceive, that the object of any rule which is to bring men together can act with such perfection as this.

And it is also beautiful to the imagination of the Catholic, inasmuch as it produces the levelling or equalizing of the faculties of all mankind; inasmuch as the most learned and the most gifted individual, when kneeling at the altar, beside the poorest, has his understanding brought down to the level of the other; brought down, or rather raised up together, with that of the meanest and the poorest, to a higher standard than he ever could have reached by the exercise of his own abilities. And this it is that prevents that most dangerous of all pride, the opinion that individual abilities can have any power in reaching the truths of God. It removes the distinction between the understanding of the one and the other; it makes religion a fountain to which we all come with different vessels, and carry away a different share proportioned to our own qualifications; and it prevents that dangerous distinction in the understanding, as well as in the body, which St. James condemns, in giving the more distinguished place to him who has a ring on his finger, or a purple robe on his shoulder, rather than to him who is ignorant and unenlightened.

But this idea of union recommends itself still more strongly to the *understanding* of the Catholic, inasmuch as it exactly corresponds to all the ideas which we can conceive of truth. We must consider truth, as nothing more than the reflection of those thoughts which have existed from all eternity in the mind of God; we must consider it as incorporated or incarnated in the Eternal Word, and in the Wisdom of the Father; and we must suppose it, therefore, as having passed into his representative on earth, into the church, which is his living depositary for teaching the truth, and to be preserved there; so, that in all its various changes, it has continued, and exists as one, and must remain unalterable to the end.

The unity, too, is beautiful, when considered by reason, with reference to the end, to the character, to the nature of man, inasmuch, as all these are represented as tending to one object, by exactly the same qualifications—the same natural feelings; and these putting on, as it were, precisely the same robe, and being conducted exactly by the same path.

But this unity of the church is not merely something beautiful—

something which the Catholic admires, cherishes, and loves ; but it is also most important for other great ends. For, in the first place, our blessed Saviour himself has made it one of the strongest characteristics of the truth of the religion he has taught ; it is one of the proofs which men should have, and whereby they should principally be led to recognise his divine mission ; for he says, " Not only for them do I pray, but for all those likewise who, through their word, shall be brought ; that they may be one even as I, Father, am in thee, and thou in me ; that they all may be one : that the world may believe that thou hast sent me." The world, therefore, is to believe that Christ is sent by the Father, because all these his faithful are one ; because they are united in the bond of a holy unity, both in body and in spirit, even as the apostle expressly tells us—for with this unity of love which seems pointed out, there is necessarily also the unity of faith—when he beseeches all to walk worthy of the calling wherein they have been called, in humility, and in patience, and in mildness, and bearing one another in charity ; that there may be one spirit, and one body, even as they are called in one hope of their calling ; and thus they show what is the consequence of this, namely, that there is one Lord, and one faith, and one baptism. This, therefore, is even that divine principle of love which was to be the great characteristic of Christ's followers, based upon this principle of faith ; not, assuredly, that we do not love all mankind ; not, assuredly, that we can allow our charity, and all our feelings of sympathy and affection, to be at all checked or circumscribed by that line which our religion draws around its members ; but it must be the wish, and it should be the desire, and the anxious, and most earnest prayer of every Catholic, that that charity which at present he may feel from these human sympathies, should be purified, dignified, and sanctified by the divine precepts ; that these human sympathies should be raised even still higher, and be engrafted where the word of God, and the divine ordinances of Christ wish them to be, upon the stock of unity of faith. For this, my brethren, after all, is the only thing that we can desire. Unity in faith is beautiful, it is useful ; it has almost all that can recommend it to us ; it can make us, who possess it, not merely thankful to God, but consoled within ourselves, that we have been made partakers of it. But it wants one ingredient ; there is one element which we must all desire, and which, if we did possess it, would make the blessing almost too great for earth, and that is, that the unity should be universal ; that all who are separated from us, should be brought to us ; that all who differ from us, should see, even as we do, the beauty of this system as instituted by Christ ; that they all should see the simple grounds whereupon it rests ; that they all should thus be led to the adoption of the same principle, and thus be united in the same faith—and consequently, in a still more perfect degree, in the same charity ; that they might be hereafter all united in glory : a prayer which I beg to offer for you all.

LECTURE IV.

CHURCH AUTHORITY.

MATTHEW xvii. 1, 2.

“And, after six days, Jesus taketh unto him Peter, and James, and John his brother, and bringeth them up into a mountain apart; and he was transfigured before them.”

THE incident in our Saviour's life which is recorded in this day's gospel must be matter of consolation to every Christian. To see our blessed Lord, whose doctrines were listened to with avidity by the crowds; upon whose miracles multitudes gazed with wonder and curiosity; but whose doctrines, alas, were so little followed; whose cause was espoused by so few; to see him, upon this occasion, removed (though but for a moment), into the chosen society of those few who really esteemed and honoured him; to see him receive the willing homage of his elect on earth, and of the spirits of the just made perfect in heaven; to see him receive that glory from the Father which his high dignity deserved, is surely some consolation to our feelings, and some compensation for the sympathies which we must feel with him who is neglected and despised.

But to us, my brethren, there are circumstances of far greater moment than those feelings connected with this soothing and consoling narrative. For observe, on the one hand, who these are who are selected to be the witnesses of this glorious scene. They are the most chosen of his apostles, the representatives, as it were, and deputies on this important occasion, of those who were to preach his doctrines with the most special authority, and to give the strongest sanctions to its truth.

James, who was to be the first of the twelve to seal his preaching of the doctrines of Christ with his blood; and John, who was destined to prolong the age of the apostles almost beyond its natural duration, by his protracted life; and thus, as it were, to dovetail their authority and evidence, into the teaching of those who succeeded them; and above all, Peter, who was expressly appointed, after his fall and conversion, to confirm his brethren.

Thus, therefore, we may easily imagine, with what awful strength and power those testimonies must have been presented to their minds, which were given them on this solemn occasion; and we find, that the apostles themselves considered, that it was still the most solemn sanction to the teaching of their Divine Master; for St. Peter expressly says, "We have not followed cunningly-devised fables, when we made known to you the power and the presence of our Lord Jesus Christ, having been eye-witnesses of his majesty; for God the Father gave him glory and power." These words being said to him from above, "This is my beloved Son, in whom I am well pleased myself; hear ye him: and these words we heard brought from heaven, when we were with him on the holy mount." It is to the testimony, therefore, given on this occasion, that St. Peter particularly appeals, as some of the great ground-works whereupon he builds his authority to teach. And what were the testimonies then given? They were manifestly of a two-fold character; for, in the first place, there appeared beside our Saviour, Moses and Elias, two of the most eminent and divinely-gifted men of the Old Testament, giving homage, and bearing testimony to him, resigning all the prerogatives and privileges of the law into his hand, who was come to perfect and complete it. For, my brethren, it is not merely by the words of the law that we are taught; but you all understand, that whatever happened to the fathers, happened to them in figures: so, that not merely in their writings, but in their very personages, in all their actions, we may find certain allusions, certain typical foreshowings of that which was hereafter to occur. And, besides this, there was another and still stronger testimony given in the voice of the Eternal Father, commanding the apostles to give implicit credence to all that they should hear from his mouth. Judge, therefore, my brethren, how solemnly the authority of our divine Saviour must have been impressed upon the minds of the apostles; and if ever afterwards they heard him transfer to them the authority which he on that occasion received; if they afterwards heard him say, that in the same manner, wherein he had been sent by his Father, he also had sent them; that he who heard them also heard him; that he who despised them despised also him; and not only so, but also him that sent him—consider what a strong warrant, what a strong security they must have felt, that they also were sent forth to teach with authority, with the same authority precisely, as they had heard given on this occasion to his words.

Now, my brethren, it is to this new class of testimony, in favour of the authority to teach, not only as guaranteed to the apostles, but as perpetuated in his church, that I wish to call your attention this evening, by showing to you, in the first place, what assistance we receive from that which was taught of old ; and, in the second place, what the express words and injunctions of our blessed Saviour lead us to conceive regarding that rule and principle of faith which I endeavoured to explain to you at our last meeting, namely, the considering the church of Christ as the infallible depositary of his truth.

The plan which I have followed in these discourses—that is, the simple inductive form of argument which I prefer, as giving less room for cavil, and preventing the idea, that we first of all have made up the conclusion, and then merely sought for arguments to support it—renders it necessary that one discourse should be closely linked with the foregoing, and that my hearers should have an idea of the point where I interrupted my argument, that so they may see the influence of that which has gone before, upon that which follows ; and also, the strong corroboration which is received from every succeeding link of the argument to that which has already been declared. It is, therefore, that even at the risk of perhaps being tedious, I will take the liberty of detaining you for a few moments, in laying before you one or two points upon which I dwelt, at full length, in my last discourse.

Two things particularly I beg to be remembered. In the first place, the explanation which I gave regarding the foundation of what we call *church authority*. You will remember, that I did not enter into any argument, but I contented myself with briefly laying before you, the whole system, showing the connection of one part with the other ; and I endeavoured to account to you for every step in the process of reasoning which might be considered necessary to arrive at its full demonstration. I observed, therefore, that we considered the church of Christ to be a society, or a congregation, if I may so speak, formed by our Saviour immediately from the body of his own followers, to whom he guaranteed certain privileges, certain doctrines, certain laws ; that those who received them were to be the depositaries, the inheritors of all that he gave them ; and that among these was a promise, expressly given, of being himself a teacher in that body, or in that church—being himself the director of all its counsils ; and not only at that moment, but until the end of time : so that the Catholic believes, that the church consists of a body of the faithful united with their pastors, among whom Christ presides, through whom he teaches ; so that it is impossible that the church can fall into error. And hence, as we admit at the same time no new revelation, no new manifestation of doctrine ; we believe, also, consequently, that the power of the church consists in nothing more than in defining what has been, at all times, believed by all churches ;

and consequently, it is doubtlessly assisted by Christ in such a way, that we feel confident and secure, that we cannot possibly err by receiving her tradition. Such is the character, therefore, of the church, according to Catholic principles.

The second point to which I beg to call your attention is—though only incidentally mentioned—an important, I may say most important link to that which I am going just now to say, that is, I dwelt upon the fact of the old law having been expressly a written law, and that yet, at the same time, the most important doctrines—those which were found at the time of our Saviour existing among the Jews, and which form the very basis of his preaching to the Jews—had not been delivered in the law, nor even, many of them, in the prophets, but must, therefore, have been handed down by the secret channel of unwritten tradition; and I alluded and referred to an immense stock of Jewish learning, completely demonstrating this position. I alluded and referred more particularly to the learned work of Molitor on this subject, in which he has an immense stock of Jewish learning, completely, I may say, demonstrating this position.

Now, then, it is a completion of that which was there simply hinted at, that I am going to attempt at present; that is to say, in the first place, to develop to you the system which God established of old for the preservation of the truth, to see what argument can be drawn towards deducing and establishing the system which he follows, at present, in his church.

I think, my brethren, that any one who will consider the order of God's dispensations, will agree with me in saying, that they may be well considered of a three-fold character. That God, as it were, appointed in the order of his providence, three different states whereby mankind were to be brought to the perfection whereof they were capable; and it is impossible not to be struck with the very strong analogy between the respective characters and these three principal virtues, which have received their name from their being appointed as the means of bringing us most closely in relation to God.

The first dispensation was that which was given to the fathers of old, and well may be considered as the dispensation of *hope*, divided, as it is, into its triple era of promise, and prophecy, and silent expectation. We may well say, that during that period, every other virtue was, as it were, comprehended and embraced in this one alone. For then faith, if we duly consider it, does appear rather to have been a disposition and readiness on their part, to receive, and to hear of that Teacher whom God had promised, should be given to them in the fulness of time, after whose manifestation, the saints of old panted, as the hart after the springs of water, rather than any clear apprehension of what were justly considered the mysteries of salvation. And hence it is,

that St. Paul, explaining the character of these just men, and their peculiar difficulties, expressly tells us, that "against hope, they believed in hope."

And, in like manner, may we speak of their *charity*; that is, that it was rather a treasuring up of the affections, as it were, or a reservation of their feelings for a future outburst, when the sum of God's mercy on their behalf should be cast up; rather a longing after his manifestation in the flesh, that so they might stand in his blessed presence, than in any clear conception of his beauty or loveliness, they being rather dazzled and oppressed by his inscrutable brightness, than cheered and invited; and hence it is, that we find all their rites, all their teaching were directed towards this day-spring and dawn of a more blessed period; and hence it is, that we find all their religious forms are but in symbols, all their characters are but in types, all their teaching was in prophecy; and consequently, by a just analogy, all their righteousness was in hope.

Next came the new dispensation, wherein it is our happiness to live, and which may justly be called the dispensation of *faith*, in which much that was then future is now past, and that which was only hoped for, is now believed; and every other good thing and perfect virtue, may be said to be exercised through this one alone, which is in itself the root and nourisher of them all. For, if a great portion of that which before was hope, has doubtless been swallowed up in belief, we may well say, that what remains to us of the virtue itself, is no longer, as it was formerly, merely something consisting of dark, umbrageous, and mysterious images, but is presented to us definitely, though perhaps solely by faith, with a clearer sanction, and without the possibility of any farther brightness or distincter revelation.

But divine charity may be said also to be exercised by us through the same virtue; for, although the invisible things of God, as St. Paul teaches us, and his glories, are but manifested to us dimly in the glass of faith, yet has this glass, in our regard, a concentrating power, which gathers together all the rays, makes them converge into one point, and play into the innermost of our souls, with a warming, as well as a brightening influence; and hence our discoveries of it in regard to the revelation of a future state, in which God shall be the soul's entire possession, shineth to them, indeed, but as light in a dark place, towards which they are directing their course, but by which they can hardly guide their steps; whereas, it is to us, a lamp as well as a beacon—the cheerer as well as the aid of our earthly pilgrimage. And, although I shall not, at least on the present occasion, enter upon this subject; yet, to complete the view which I wish to present you, I will observe, that after these two, will come a final state of complete blessedness, in which both faith and hope shall be swallowed up in boundless and endless charity: when that life intellectual, which is full of love, shall, as it

were, re-absorb, in its pearly brightness, those few scattered rays which it has allowed to wander towards us here below : when every other good and perfect gift shall be melted and transmuted in this assimilating, purifying essence, and like the few dew-drops which have been necessary to refresh in the morning, and which are afterwards caught up by the evening swell of the ocean's tide — they, the imperfect and the small, shall yet become an element of the unlimited and the eternal.

We are thus, my brethren, placed between two different states, one which is past and the other which is to come ; one whereof we are, as it were, the perfection, and another whereof we are the shadow ; and one which must show in itself the consequent and the necessary characteristic of this two-fold office.

Now, this must give place to several very interesting analogies ; for, as the course of God's dispensation goes on ever by a gradual development, without any violent shocks or sudden changes, we must undoubtedly find in this state wherein we exist, such a qualification as may prove it to be the perfecting of that dispensation that has already passed, as well as the type and the initiation, as it were, of that which is to come ; and, in the same manner as a skilful philosopher will, by the measurement of the shadow, be able to calculate for you, what is the size of the body which projected it, so may we, by the study of the older state, which is to us a shadow and a type, discover the necessary and essential proportions and qualities of that which it represented.

It is, therefore, this view which I wish to lay before you as briefly as the subject will permit ; and you will see that it is of essential importance, to connect what has passed with that which I shall proceed to develop.

A word of hope was the first glad tidings which God gave to man after his fall ; it was the promise of redemption ; and this word of promise fell, indeed, like seed upon the soil ; it took root therein, and grew there, and brought forth fruits—fruits the only ones that could recall to the poor exiled, his lost paradise ; fruits of heavenly knowledge, and of that restored life which were one day to be tasted without further danger ; and we cannot be surprised, that the different tribes of earth, as they separated from the original stock of the human race, after the deluge, should have all of them carried away some seed or some graft of this precious plant, that they should have treasured it up and bequeathed it to their posterity, as the most precious gift of God, as the only representative of their lost, and their hoped-for destinies. For we do not find, even in the most corrupt nations, any portion of the human species so completely degraded from its original distinction, as not to have preserved some idea of better times, some hopes of a golden age, or perhaps even of one which was to come down among men, to heal

their present degraded and fallen condition ; and we have it even recorded in fable how, when man had lost, by his imprudence, all those gifts and blessings which had been bestowed upon him, hope was the only one which remained to him of his original stock. But, my brethren, how soon were all these promises frightfully corrupted and perverted ! How was their very purport clean forgotten ! How were they changed into the semblance of man's worst passions ! How did they sink him to the subserviency of his most pernicious desires ! And hence it is, that whatever were the benefits intended by the Almighty to be conferred upon mankind by the granting of this blessing, these benefits would have been for ever lost, the goodness would have been entirely thrown away, and the blessing itself would have been but as a prejudicial gift, if the Almighty, in his eternal wisdom, had not devised a plan whereby this blessing might be perpetuated and preserved among men.

Now, for this purpose, he chooses out of all the nations one people, he separates them from the rest, he constitutes them the sacerdotal caste of the human race, he surrounds them with badges of his divine protection and peculiar watchfulness, he places in its hands the evidences and documents of its authority to teach ; and then, placing the rest of mankind however polished, however learned, in the humble condition of untaught scholars, he obliges them to go to that nation alone for all their knowledge of higher truths and of a divine revelation ; and, not even contented with this, he imparts to this, his moral ordinance, that course which has been observed in the physical world, that, wherever any organic matter, in animate or inanimate nature, is destined to perform its part and function, it is almost all of its own nature composite, so that itself may be formed of other smaller ones, and these again of lesser, and almost in a continued decreasing series ; so do we find, that, out of this nation, God chooses one tribe, and out of that one tribe one family, and out of that one family one man and his line ; that such order, so selected, should stand in the same superior relationship towards the one whence it was taken ; that, in this manner, the bond of union which should connect mankind with his only altar, should be drawn, as it were, spirally round, and always in an ever-decreasing circle ; so, on the other hand, those blessings that follow should be poured out through ever-winding channels upon mankind.

Hence, therefore, we find, that the method selected by his Providence to preserve to mankind these truths of hope which he had delivered from the beginning, consisted in forming a compact, united society, distinct from the rest of mankind, in which he himself guaranteed and pledged himself to their preservation. We find, that his action upon this body was not detailed through each individual, but passed through a more select body, constituting a graduated hierarchy,

whose duty it was to edify by example, to purify by sacrifice, to instruct by the explanation of his law ; in other words, to stand between him and his people as a sort of intermediate order, as his chosen servants, and as their appointed ministers ; and, it is manifest, through the whole arrangement of this beautiful system, that the great object was, that all the most distant members, all the minutest parts which entered into its composition, should be held together in a bond of the strongest unity and harmony. It was on this account, that he obliged even the members of the most distant tribes to come at stated times, yearly, to his holy temple and altar, lest by their separation, any new rites or principles should creep in among them, [so that that unity and perfect harmony which is the essence of every religious body, should be even partially disturbed.

Now, my brethren, if such was the system of God's providence ; and, if in all this state, there was a type and faint representation of that which was to succeed it, it cannot certainly be difficult to find a coincidence between the two, for we cannot fail to be struck at seeing in what manner the Old and New Testament are really linked together, by their resolving mutually the one in prophecy, and the other in explaining the fulfilment of the images and the phraseology which are found in the older dispensation. We find, that, throughout the prophets, and, in like manner, in the New Testament, the church which Jesus Christ came to establish among men is called precisely by the same name—"his kingdom." It is spoken of as the kingdom of David, which was to be restored by the Son of David ; we are told that the Levites are to be the priests of the new kingdom. We have equal mention made of teachers, and of those that have to learn ; of the men in authority, and those who are bound to obey ; of perfect subordination, as existing in a temporal dominion ; and surely, therefore, we cannot but conclude, that all these things as found in the new, are referred to similar institutions in the old, and must be explained on similar principles. The explanation may be said to consist in this, in the first place, that our blessed Redeemer, as he himself tells us, did not come to destroy the law and the prophets, but to fulfil them ; and, by the fulfilment, to perfect them. In the second place, by considering that they stood to one another in the relation of the figure to the reality, of the type to the fulfilment ; and thus, it is merely, as it were, a prolonged and renewed existence of that which was of old. We have a true oblation, instead of a typical sacrifice ; we have redemption given instead of redemption offered : and thus we may say, that the former state was to the present one as the chrysalis wherein this one was included ; so that the life which is now received is, in some degree, a prolongation of that which was before enjoyed, though under new and more beautiful forms, so that it is the same being, as it were, though in some respects essentially different.

If this, therefore, be the case, we must expect to find, as I before observed, certain essential counterparts—analagous resemblances—between the one and the other; analagous resemblances, though including, on the part of the present state, a greater development of whatever was good and beautiful in the former: so that it may truly be considered to have brought to its perfection whatever was given 'it of old, to ensure it respect before the nations of the world, to ennoble it in their sight, to draw them towards it, and to make them listen to its doctrines. We must expect to find there, also, a much stronger guarantee and security of God's love, protection, and constant assistance; we must, assuredly, discover therein all that beautiful combination of parts, all that sympathy of feeling, all that harmony of design, which is so conspicuous in the type and the emblem. If you do not admit this, not only do you give the preference to the more imperfect state, not only do you consider it as developed and finished in a more high degree, but you essentially destroy the progressive character of God's providential proceedings, which, without any violence, without any sudden interruption, may be said to advance by the most softly guided ordinances. And, can we, for a moment say, that the doctrines and truths which have been delivered in this dispensation are such as require a less secure, and less jealous precaution for their preservation than those doctrines of hope which were delivered to the ancients; or, shall we say, that mankind have so improved, that they no longer need the same protecting care? On the contrary, my brethren, we may well say, that that hope which was the principal deposit given to the old law, is the feeling which we are the earliest to embrace, but which is the most difficult for us ever to put off. It is a feeling more dangerous from its tendency to increase than from any fear of its being too small; whereas faith, which has been given to us, is of a drier and of a stronger quality, something which we find a certain repugnance in ourselves to adopt, and which we lose with the greatest facility, and which, consequently, requires much stronger means for preserving. And besides, this hope, from its own nature, is dubious; it may draw its scenery, and form its images, from whatever may appear most desirable to each individual; whereas faith is essentially the impress, the coinage, as it were, of God's own truth upon our souls, and the one truth of God, most essential, but always the same.

In all this, therefore, we think we have a very powerful and efficient key towards explaining much of that which we read in the new law; for, if there also we shall find that, for the purpose of preserving the truths given by God to his apostles, and intended to be communicated through them to the whole of mankind, and to all generations, till the end of time; if we shall find him establishing exactly similar institutions; if we shall find him even there in exactly the same manner selecting one

order to whom he gives his command and power to teach; if he promises that he himself will be the security for their being able to teach, until the end of time, all that he has given them commission to teach; if we find, in other words, that every part of the system corresponds exactly to that which was delivered of old; and if we discover also in it, a beautiful adaptation of the same means to the same purpose; if, in the present institutions, we are purified and perfected by the more exalted and more dignified character of the doctrines, and of the objects, from the divine sanction that is given them—I think we must conclude, that it is only in something of this sort that we can have the condition to the accomplishment of that system which was to be typical of ours; and that we must necessarily come to the consequence, that no other picture, no other form or system, could possibly be correct. But if, on the other hand, you consider religion nothing but a collection of individuals, each of whom has his own peculiar method and measure of faith; who are bound, as it were, in a bundle, by external ties, but do not necessarily communicate one with the other by any vital principle, like branches of the same tree; if you do not allow the existence of any one aggregation towards which all mankind, whatever their country, whatever their complexion, may turn, as confident that therein they shall find life; if you strip off that only indefeasible power which can be grounded only upon authority and the divine sanction, assuredly when you have formed to yourself the conception of some such system as this, and then go to find in it the perfection, the accomplishment of that which had before been given, you will be obliged to acknowledge that, if this be the accomplishment, the usual proceedings and methods of Almighty providence have undergone the strangest perturbations.

But, my brethren, I see that here I may easily be met with an apparently strong objection. It may be said, after all, did not the system established by God in the old law, through the just decrees of his providence, fail in its purpose? Did not the Jewish people fall into absolute forgetfulness of all those doctrines which so much pains had been taken by this system to preserve; and is it probable, therefore, that God in his more perfect dispensation, would have had recourse to the same means which failed him so sadly then? Now, my brethren, so far from seeing in this any objection, I consider that therefrom may be drawn the most beautiful demonstration of the accomplishment of what was before exhibited in figure, in the new dispensations of Christ. For many trials, indeed, had the faithful of old; in many ways was their confidence in God put to the test; but a total loss and extinction of the deposit put into their hands never took place. God, by an analogous order, which I can very well illustrate, in the present dispensation, allowed them to be tried in the first place during their sojourn in the wilderness, and then afterwards by the more cruel temptations to which

they were exposed, when a rival worship was set up in Samaria, and when they were prohibited from going to worship at the true altar of God. But, at the same time, never does it result from all this, that the doctrines taught to the Jews were completely lost: for we find, that, at the time of our Saviour they were clearly in possession of the whole body of doctrines which had been delivered to them; and we find, that whenever his messengers, the prophets, were sent to wash away, as it were, the imperfections which crept into his worship, and to arouse the fallen fervour of his people, that they always found sufficient yet remaining whereupon to work, and from which to begin the task of complete reformation. But it is here, as I said before, that I see the fulfilment of the old in the new order of God's providence. The Jewish dispensation was necessarily imperfect; for, if it had not been so, it need not have been replaced. Hence it is, that we are not to expect the last development of perfection, which, had it been granted, would have allowed no room for further improvement. Had God so guaranteed the existence of his truth among the Jews as that there could be no possibility even that it could be tarnished, or have been partially impaired, there would have been no need, comparatively, of any other system whatever, although additional truths the Almighty might have thought it proper to give. But it was an imperfect system, and God therefore, established a means of checking the perpetual errors to which it was liable, and providing a permanent institution whereby the loss of his truth might be repaired. For this purpose he sent, from time to time, his prophets with extraordinary commissions, to reform all abuses, to take upon themselves the alteration of such points as would appear to them to require that change. But, even this institution of prophets, which appeared at certain intervals, was a permanent institution, an essential part of the system of the old law; for the regulations are clearly laid down in the law of Moses whereby these prophets were to be tried and judged, and their mission from God verified before the people.

Now, therefore, if we have to find a parallel in the new law to this institution of the old, we must expect that what the prophets represented should now come in their place, and that the effect should be, not the removal, but the actual *prevention* of error. I think we shall find, in looking into the New Testament, how this was perfectly accomplished, and that in a twofold and in a most beautiful manner. In the first place, the prophets were all types of our Saviour, we may expect, therefore, to find our Saviour himself taking their place; and, as they were sent to remove all errors from the church of old, we must expect that our Saviour, in like manner, as he died, (and has no need of appearing from time to time), should continue ever to teach in their place, and that his teaching should be such, as it necessarily must

be, where he instructs not merely to correct, but absolutely to prevent, error.

In the second place, the prophets were the mouths of the Holy Ghost ; they were inspired by the Holy Spirit ; they were the tongues through which he spake to mankind. We might, therefore, justly expect also, to find a provision in the new law whereby the Holy Spirit should take the place of the prophets, and likewise so continue to teach there for ever. I think we shall find, that we have the complete parallel between the old and new dispensations ; the fulfilment taking place, also, in this regard ; and we shall see how God, by this twofold fulfilment, gave the last touch and perfection to the system directed to preserve truth among men, by himself remaining perpetually with it, teaching and preserving them from any mistake.

But, my brethren, hitherto I must say, I have rather appealed to your own recollections, than brought before you any specific authority, either for the connection which I mentioned between the old and the new law regarding the institution of means for preserving mankind from fatal error, or as to the peculiar correspondence of the institutions of the two. I could indeed have occupied your attention much longer by entering into a detailed exposition of all the prophecies of the old law ; I could have, indeed, shown you, from the very beginning unto the end, that there is a series of the most beautiful developments that can possibly be conceived, always unfolding new qualities in this kingdom of Christ, until, at length, the picture is not only as complete as I have given it, but going beyond it in clearness and strength as much as the words of God can be beyond those of man. But I will, that I may not appear to be building a great deal upon a small foundation, read one prophecy, and a very small portion of another, which seems, as it were, to gather within itself all that I have laid down, and to give us much more than we can require for that train of argument to which I shall afterwards proceed. It is from the prophet Isaiah, the fifty-fourth chapter, a chapter which all interpreters that admit the existence of prophecy, allow to be directed to the church of the Messiah. "Enlarge," says the prophet, "the place of thy tent, and stretch out the skins of thy tabernacles, spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt pass on to the right hand, and to the left : and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities. Fear not, for thou shalt not be confounded : nor blush, for thou shalt not be put to shame, because thou shalt forget the shame of thy youth, and shalt remember no more the reproach of thy widowhood. For he that made thee shall rule over thee, the Lord of Hosts is his name : and thy Redeemer, the Holy One of Israel, shall be called the God of all the earth. For the Lord hath called thee as a woman forsaken, and mourning in spirit, and as a wife cast off from her youth,

said thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a moment of indignation have I hid my face a little while from thee, but with everlasting kindness have I had mercy on thee, said the Lord thy Redeemer. This thing is to me as in the days of Noe, to whom I swore, that I would no more bring in the waters of Noe upon the earth, so have I sworn not to be angry with thee, and not to rebuke thee. For the mountains shall be moved, and the hills shall tremble: but my mercy shall not depart from thee, and the covenant of my peace shall not be moved, said the Lord that hath mercy on thee. All thy children shall be taught of the Lord: and great shall be the peace of thy children. And thou shalt be founded in justice; depart far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, an inhabitant shall come, who was not with me, he that was a stranger to thee before shall be joined to thee. Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work; and I have created the killer to destroy. No weapon that is formed against thee shall prosper; and every tongue that resisteth thee in judgment thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord." And, in the fifty-ninth chapter of this prophecy, and the concluding verses—"And there shall come a Redeemer to Zion, and to them that return from iniquity in Jacob, saith the Lord. This is the covenant with them, saith the Lord: My Spirit that is in thee, and my word that I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Assuredly, my brethren, the drift of these passages cannot be misunderstood. We are there expressly told, that the church of God—still addressed as the Jewish church then existing—should not continue much longer in that state of abasement in which it then was; but that God should raise it up, and extend it in such a way, that many, from the east and from the west, and strangers that before knew it not, should be joined unto it; that it should be authorized to condemn any one who should rise up against it in judgment; that its teaching should be such that the words once put into its mouth by God should never depart from its seed, or its latest posterity, till the end of time; that God, the Almighty, the Lord of Hosts, the God of all the earth, should himself teach in it, and that this teacher should be the Redeemer of his people in such a way that all its children should be taught of God; and, moreover, that his protection should be such as to prevent every attempt from prospering which was made against its existence and prosperity.

Now, my brethren, this, I believe, will be sufficient not only to show you

the exact connection between the old and new dispensations, inasmuch as the latter may be considered as a prolongation and continuation of the former; but it also gives the most direct and positive demonstration of the religion which Christ came to establish—its universality, its authority, its eternal duration, and its being taught and instructed by the Almighty himself, by the Redeemer of God's people.

Hence, therefore, if all that I have said be correct; if we look into the New Testament, we must necessarily expect to find such an institution as will exactly contain within itself all the terms of this prediction: something which will exactly correspond to the institution that is mentioned, and, as I showed you, did exist in the old law erected by God to teach mankind, and to preserve from destruction the doctrines which he delivered. I think, that if we diligently study several passages of the New Testament, we shall not be at a loss to discover some such sanction, and some such established system; and, perhaps, that which will show us, better than any other, all these important qualities, will be the concluding words wherewith our Saviour constituted his apostles his successors on earth, and the depositaries of his authority. For we read, in the last verse of St. Matthew, how, before he ascended into heaven, he called them all together, and addressed them in his last and most solemn charge. He prefaces it by recurring, as it were, to the testimony of authority which I quoted at the beginning of my discourse, namely, he himself having been delegated and appointed by his Father, with full and unlimited authority. "All power," he says, "is given to me in heaven and on earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and, behold, I am with you always even unto the end of the world"—"*I am with you always, even to the end of the world.*"

What, my brethren, is the meaning of these important words? There are two different ways of reading and studying the word of God. Nothing is more easy than, by reading over a passage, to attach to it that sense which best accords with the system that we have adopted, and which seems best to confirm the doctrines which we have embraced. In this way, whether those that differ from us in the system of religion, or whether we read these words, it is evident that there will be a different meaning attached to them; that is to say, that while the Catholic feels assured, that there is clearly given a promise of our blessed Redeemer, that he would be so with the apostles, and their successors, to the end of time, that he would prevent the possibility of their falling into error, or the admixture of any error among the truths which he taught them to deliver: while we should draw these important consequences, others would say, that no more was there promised than merely a certain protection and superintendence; some security to the scheme

of his doctrines ; and that a general belief in Christianity would never be lost upon earth. Now it is evident, that these two interpretations cannot both be correct, that is to say, inasmuch as the one is meant to exclude the other ; for that which we give does comprehend that which others propose, inasmuch as we do believe that there is that providential care, but we believe it with the addition of something much more important, which the interpretation of others necessarily excludes, and is directly intended to exclude, because otherwise, indeed, they must admit our opinions. Now, therefore, it is plain, that there must be certain criterions, certain ways, whereby we can arrive at an accurate knowledge of our Saviour's meaning : and I know not what rule can be better proposed than that most obvious one followed on every other occasion, that is, to analyze, to weigh, the signification of each portion of the sentence, to arrive at the meaning of the words ; and thereby, as it were, re-constructing the sentence, from the intention of all its parts, see what can be the meaning intended by him who spake ; and, for this purpose, we cannot possibly have a better guide than the Holy Scriptures themselves. If we examine what is the meaning of any word or expression in every passage in which it occurs, or which can be in any wise applicable to the interpretation of the passage, assuredly every one will agree that we have chosen the most satisfactory, and the only true method of arriving at the sense intended by our Lord.

Such, therefore, is the method to be pursued. The force of the text lies manifestly in its latter portion ; therefore, we may, first of all ask, what is the exact meaning of all its parts ; and then see if, from Scripture, we find any sort of clue to discover how it is to be attached to that which precedes, and how it bears upon the general object of the commission.

Our Saviour therefore says, that he will be with his disciples always, even unto the end—the consummation or end of the world. What is the meaning in Scripture of God being with any person ? It signifies, a more special providence or regard of that individual, than is manifested towards others ; a particular watchfulness on the part of God over his interests in such a way, that whatever he undertakes invariably succeeds. Thus, for instance, in the book of Genesis, we have Abimelech saying to Abraham, in the twenty-first chapter and twenty-second verse, “God is with thee in all that thou doest.” It is manifest, from the success of your actions, that you have a special assistance from God. In the twenty-sixth chapter, and third verse, God says to Isaac, “Sojourn in this land, and I will be with thee, and bless thee.” Again, in the twenty-fourth verse, “Fear not, for I am with thee.” And, in the thirty-ninth chapter, the second and third verses, “The Lord was with Joseph, and he was prosperous ; and his master saw that the Lord was him, and that he made all that he did to prosper in his hands.” And, in

verse twenty-three, "The Lord was with him, and that which he did the Lord made to prosper." In most of these texts, we have even the paraphrase to explain the expression. In one it is, that God blesses the individual; but in most it is, that God makes whatever he undertakes to prosper. Such therefore is, in the first place, the definite meaning of the expressions in the text. I will only observe, that in the Greek version of this passage, commonly called the *Septuagint*, the same form of expression is used, the same word that occurs in the passage of St. Matthew, where Christ says, that he will be with his apostles always, to the consummation or end of the world.

Here again, a controversy arises regarding the meaning of this phrase. The word which is translated *world*, also has the signification of the term of a person's natural life. Why not, therefore, as some have interpreted this passage, adopt this signification; and then it means, that Christ would be with his apostles as long as they were upon earth? The answer is founded upon precisely the same rule as that which I gave at the beginning. It is true that the word here used has sometimes that meaning, but only in profane authors, and not, in one single instance, in the New Testament; but, wherever the word occurs, it can be translated in no other way but *the world*. The only passage which can be brought at all to support the other meaning, is where our Saviour, in the twelfth chapter of St. Matthew, and the thirty-second verse, speaking of the sin against the Holy Ghost says, "It shall not be forgiven him, either in this world or the next." Now, as the word used here for the world is the same as there, some have thought that it might mean the term of a person's natural life. But that interpretation there is excluded by the antithesis, which says, "the next;" because, if you understand the word, to which the adjective *next* applies, to be the same as is placed in opposition to that joined with the present; and if it must have, consequently, the same meaning, you will produce an absurdity, an incoherency in the sense; for how can the term of the natural life of a man be applied to his existence in a future state? In this world, therefore, it must be, and in the next, because no other word will correspond with the second member. But any one, who will take the pains to examine, will find, that it is acknowledged by all the best and most learned modern Protestant commentators, that, in every instance, when it is joined with that, or the other word which is translated consummation or end, it invariably means the world: that is, the duration of the present order of things; and, whatever is said to be until the end of the world, from these two words, necessarily signifies, till the destruction of the present order of things. In this sense, it occurs, for instance, in the first chapter, and the second verse, of the epistle to the Hebrews; in the twelfth chapter of the same epistle, and the third verse; in the first chapter of the first Epistle to Timothy,

and the seventeenth verse, and in others, particularly in conjunction with the other word. We have it very strikingly in the thirteenth chapter of Matthew, the thirty-ninth, fortieth, and forty-ninth verses—"So shall it be at the end of the world; the angels shall go out, and separate the wicked from among the just;" a parable which no one can doubt, refers to the final judgment, the end of all time." Thus far, therefore, we have gained the meaning, the only meaning given in Scripture, to another of our expressions.

But it may be asked, is not this meaning necessarily limited by the use of the pronoun "*you?*" Can it be supposed to be addressed to the successors of these persons? Most undoubtedly, because similar expressions again occur in Scripture: for we find, that St. Paul, when speaking of those Christians who were to exist to the end of the world, speaks of them in a pronoun in the first person, and which exactly corresponds in extent and meaning to the second; for he says, in the first Epistle to the Corinthians, the fifteenth chapter, and the fifty-second verse, "*We* shall be changed;" and, in the first Epistle to the Thessalonians, the fourth chapter, and the sixteenth verse, "Then *we* who are alive"—*who are alive*—"shall be taken up together with them in the clouds." Thus, therefore, by the *we* in these cases is understood Christians living at the distance of many ages; and, consequently, there is no reason why this pronoun in our case should be taken as limiting an expression which, in no other instance, throughout the whole Scripture, ever signifies any thing but the end of the world.

But, I will observe, that this form of expression is necessarily used; that, if we would once admit this limitation in this case, it applies, necessarily, to every authority, to every jurisdiction that is claimed by the pastors of any church; for you will not discover in the gospel any commission given to pastors or rulers in congregations or churches, which is given for the occasion, without intending to apply to those subsequent to the apostles. They are given to the apostles and their successors, and the rulers and teachers in every church claim the authority, in consequence of these texts. The Church of England, for instance, claims the authority of its bishops from passages clearly directed to the apostles. Those societies that dedicate themselves to the preaching of the gospel, and the propagating of it to other parts, consider that their commission is given in this very text, "Go preach the gospel to all nations." Therefore, it is evident, that every other class of Christians agree with us in considering that this word cannot form any limitation to this or any other passage. The meaning therefore, so far is, that Christ will watch with peculiar care and solicitude; that he will exert a special providence over his apostles, which providence was to be prolonged, not in their own individual persons necessa-

rily, as they should not exist till the end of time, but through those who were to succeed the apostles.

But, what have we so far gained? What is the object of this special assistance; of this peculiar providence and watchfulness? This is what remains to be seen, and that also by the same test of truth. ●

Now, then, by examining the Scriptures, we find, that whenever God gives a commission of peculiar difficulty, one which to those who receive it appears hard and difficult to accomplish, or, indeed, entirely beyond the power of man, the way in which he assures them that the commission shall be, and can be fulfilled is, by adding to the end of the commission these very words, "Lo, I am with you;" that is to say, the success of your commission is sure, because I give my special assistance to procure it. A few passages will, I trust, make this point quite clear. In the forty-sixth chapter of Genesis, the third and fourth verses, God says to Jacob, "I am the God of thy father: fear not; go down into Egypt; for I will make of thee a great nation there. I will go down with thee thither." "I will accompany you, I will be with you in your going down to Egypt; therefore, fear not. Though this appears to stand directed, from its own nature, to the destruction of my promise that you shall be a great people, by sending you to be slaves, to be the subjects of another state, yet I pledge my word that I will give you assistance in such a way that this promise shall be kept." But still more clear are the passages which I shall now quote. In Exodus, God gives a commission to Moses to go to Pharaoh, and liberate his people. He who had himself been obliged to flee from Egypt under a capital imputation; he, who had not only no further influence in the court, but was now identified with the race that was proscribed and persecuted, and whose very extermination Pharaoh had vowed—to put himself forward in such a position was, apparently, only to secure his own destruction, and to make certain the frustration of the hopes that God had given his captives. Now, how does God assure him that, in spite of all this apparent impossibility, his commission should be successful? Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee." The commission is secure; he had the highest guarantee that God could give him that it should be successful. Again, when Jeremiah is sent to his people, and he, on account of his want of proper qualifications, considers himself unfit for the commission, God promises him success precisely in the same terms, with the addition of the very expression used in our text; for, it is added to the commission, as contained in the first chapter, "Gird up thy loins, and arise, and speak to them all that I command thee. For, behold, I have made thee this day a fortified city; and they shall

fight against thee, and shall not prevail ; for I am with thee, saith the Lord." Here is the commission given precisely, as we shall see just now, as it was given to the apostles ; and he taught the people all that God had commanded. Thus, therefore, we have a simple rule deduced from our examination of similar forms in other parts of Scripture, that wherever a commission is given by God to his servants that appears impossible of execution by human means, he strengthens and secures its complete and perfect fulfilment by the words, "I am with thee."

Now, therefore, we have it, that Christ in this text promises his church, or his apostles, and those who succeed them till the end of the world, such assistance of his special providence as shall be sufficient and necessary to secure the full accomplishment of that commission which he has given them ; and we have only to see what that commission is, and the case is closed. "Go, teach all nations"—there is one part of the commission—to teach all nations of the world—"teaching them to observe all things whatsoever I have commanded you." Therefore, we have the guarantee of Christ that he will aid his church with his special providence for the fulfilment of the commission, till the end of time, for teaching all nations all things, whatsoever he has commanded. I ask, is not this a commission ; is not this an instance exactly embracing all that I have said we might expect to find ? Does it not institute a body of men to whom God gives a security, that they shall be the faithful depositaries of his truths ? Does he not there establish a kingdom whereunto all nations are to come ? Does he not establish his own permanent teaching in lieu of prophecy for the purpose of preventing the church from falling into any error ? Is not that institution to last then to the end of time ? Now, my brethren, this is precisely all that the Catholic church teaches, claims, and holds forth, as the basis and foundation whereupon it rests its rule of faith. It considers that the pastors of Christ's church, the successors of the apostles, have received the security of Christ's own word, of his own promise to his own perpetual teaching, that they shall not be left to fall into error. It is thus, therefore, that she considers herself as the depositary of all truth ; as having an exemption from all liability to error ; and, as having authority to claim from all men, from all nations, submission to her teaching and instruction.

Such, therefore, is the first ground of the system which I endeavoured to lay before you at our last meeting ; and, although I fear that I have already trespassed a great deal too long upon your attention, I am anxious not to close this part of the argument—for the entire argument is by no means concluded—without a few other observations. To finish the counterpart of what I showed you in the first portion of my discourse, I refer simply to one or two other texts. I said, for instance, that in the same way as to make the fulfilment of the system of prophecy, we

should have expected to find a provision whereby He, whom the prophets typified, should himself not merely purge away error, but prevent it in his new and more perfect church; that we should also expect to find the Holy Ghost—who was the inspirer of the prophets, who, as it were, animated their organs to speak—teaching also in like manner, and substituting his own ineffable and infallible instruction for theirs. Now, I do find several texts connecting themselves closely with that which I have just read, and obviously pointing out an institution for this purpose. For, in the fourteenth chapter of St. John, the sixteenth and twenty-sixth verses, our blessed Redeemer says, “I will ask the Father, and he shall give you another Comforter, that he may abide with you for ever; the Spirit of truth.” “But the Comforter, the Holy Ghost, whom the Father will send in my name, he will teach you all things.” In the sixteenth chapter and the thirteenth verse we read, “But when he, the Spirit of truth is come, he will teach you all truth.” Here, again, are words addressed to the apostles. I know there are some persons who would consider these words, perhaps, as addressed individually to all the faithful, and as being a promise of the inspiration of the Holy Ghost to all pastors. But I would answer and say, We must be consistent. If you allow, for instance, that in these words the promise is not merely confined to the apostles; but descends, not merely to later ages, but to *every individual* in later times, then, I say, you must not limit the former one, but you must allow, that promise is made in the same way to the apostles as this, and that it extends to all, at least to the same degree, and consequently, that it is also for the benefit of every future age. But besides this, as I said, the two passages are closely united together, and we find that the object of both is the same, that it is that of teaching the truth. Not only so; but we find it is primarily addressed to the apostles in a most particular manner, because it is said, that the Spirit is to be, as it were, the supernatural teacher of that which Christ, the Son of God, had himself already taught, and that he was to complete that already begun, so that the instruction is manifestly primarily, directed to those persons who have received the personal teaching of our Saviour. But we have here, consequently, also, a promise, that the Holy Ghost was to come down to the apostles; that he was to be their teacher in every species of truth; that, through his assistance they were to have full security against error.

There is another passage in the words of our Saviour which would deserve to be commented upon at some length, and that is, the important promise where, after founding his church upon a certain foundation, he promises that the gates of hell shall not prevail against it. But I shall have occasion, at a later period, after some evenings have intervened, to dwell more fully upon this text, because it is connected with the important doctrine of the headship or supremacy of St. Peter and

the holy see; and therefore, it will be sufficient to speak of it at the proper time, when I come to treat of that important subject.

But, my brethren, before I conclude, I will briefly draw your attention to a few very simple remarks.

In the first place, I will observe, that if any man will dispassionately look at the constitution of the church—as I endeavoured to describe it to you at our last meeting, and as I have endeavoured to do partly hitherto, though I think, so far as I have gone, satisfactorily to prove to you—he will find it is precisely such as, in the very nature of things, we should expect to find. For, we shall observe, that the system pursued by Divine Providence, in every other case, where it is his intention to mould and to form men for any certain condition, where he intends to prepare their minds for any thing requiring human action, it is always by the principle of authority that he does so. In what way has he constituted the domestic order? Is it not inherently the very principle of nature, that those who have to be instructed, that the child who has to learn, can only do so by a system of subordination naturally instituted? Is he not placed under the instruction and direction of his parents by the very natural law of his mind, that he may be trained up and prepared for those domestic virtues which it is the intention, primarily, of the domestic order, to instil and to perfect? Does not experience show us, that if any other system be attempted, the experiment instantly fails? Or, at any rate, never could we expect all men, for instance, of the same country, to be trained to the same moral feeling, the same social order and practice, unless there was a course of discipline to which the mind was subjected, as the means of arriving at that self-command, and the possession of those principles which alone can direct the mind. And is it not so, likewise, in the system followed by Almighty Providence for the preservation of the social order? Who ever heard of any state being held together by any other principle but the tie of subordination and jurisdiction? Can we conceive men enjoying the benefit of social life, can we conceive them acting towards one another by certain fixed rules and principles, united together for the great purposes of social co-operation—be it for peace or be it for war be it for their mutual support in private life, or be it for the more general wants of the state—can we suppose them directly fitted for these ends, or acting properly towards the obtaining of them, except under a system of proper jurisdiction and control, by a steady and fixed law, and not only so, but also by a living authority to apply that law to its proper institution, and to secure it from corruption by the private opinions of men? And, though it may appear, perhaps, somewhat foreign to the subject, yet I cannot help making a remark, connected with this observation, as to the peculiar nature of our own constitution. It is very singular, that we have a letter from one of the oldest popes

addressed to the sovereign of this kingdom, which even, if we do not allow all the antiquity attributed to it, must be admitted, I suppose, to be anterior to the Conquest, in which he expressly says, that the constitutions or governments of the other nations of Europe, are necessarily less perfect than ours, because they have all been based upon the theological, or, in other words, upon the obligations of heathen codes; but the constitution of England is necessarily most perfect, because its forms have been drawn out and principally received from the Catholic church. It is remarkable, that perhaps there is no country which has such a steady administration of law, in consequence of the admission of that very principle which corresponds to the unwritten code of the church: for, besides the statute law of the kingdom, we have also the common law, that law which depends upon traditional usages, though it is now, indeed, recorded in the decisions of courts, and in other proper and legitimate ways; precisely in the same manner, the church of Christ, besides its written code, now holds in its possession a series of traditional laws—laws, handed down, as it were, from age to age—written, indeed, in the works of those who have constructed her constitution, and who have proved and demonstrated every part of her system; but still differing from Scripture precisely in the same way, as the common from the statute law of the realm, though both of them have their inherent principle precisely in the same authority, in the same fountain and source, the one of sacred and ecclesiastical, and the other of social jurisdiction.

This, therefore, my brethren, may sufficiently show, how far from unreasonable our system is, and how remote from any thing like an approach to tyranny or oppression, or the undeserved constraint of man's mind, which is so often attributed to it. I have contented myself with merely showing you, that it is consistent with sound reason; that it is in itself an institution consistent in all its parts; harmonizing beautifully in its farthest extremes; ascending in its demonstration from the most simple principles. I have shown you, that it is not merely a human invention, but that it is truly a work worthy of God; and I have endeavoured to prove to you, that it is truly a work established by God. You might as well, for instance, suppose, that the tree which has been planted in the garden, and which, year after year, age after age, produces new branches, and new leaves, and fresh flowers, which has struck its roots deep and wide in the earth—you might as well suppose, that it was merely human, something made by the hands of man; that it was something which was placed here, and which was continually nourished by man's agency, as to suppose that the system, such as I have described, having its complicated roots in the whole fabric and structure of the old law, standing erect in the midst of the new, and producing, day after day, the most beautiful foliage to shelter those who take refuge under

its spreading branches—like the vine described by the prophet, sending forth her branches to the uttermost bounds of the earth, and giving forth the most blessed fruits, as I shall hereafter show you, is of human origin. For, it will be one part of my task hereafter, to examine in what communion it is, that the promise of being able to propagate the faith, has been preserved. I will show where it is alone that the power to convert infidels to the faith of Christ has been, by the experience, not only of past times, but of our own days, proved to reside. But all that I beg of you is, my brethren, not merely to content yourselves with reposing under its branches; not merely to content yourselves with admiring this grain of mustard-seed, which has grown, and has now come to be the largest of trees, under whose boughs all the birds of the air take shelter; but also diligently to study the evidences you there receive, to consider it as a place you should make a tabernacle, not merely for yourselves, but also for others, bringing them also, as much as you can, to enjoy the blessings there to be received; that it may become to all a place of which all may one day say, that “It was good for them to be here”—a blessing which I pray God to grant you all.

LECTURE V.

CHURCH AUTHORITY.—CONTINUED.

1 TIMOTHY III. 15.

“ Know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”

HAD you, my brethren, seen the beautiful and perfect design of some sumptuous and costly building, coming from the hands of one, all whose works must be perfection, and who had the power to accomplish whatever he had designed; and did you know that this was to be put into the hands of zealous, and willing, and competent workmen, that so it should be brought into execution, I am sure you would consider it superfluous to inquire, whether the command had been fulfilled, and whether that which was so beautiful in its preparation, was not transcendently so, and endowed with ten-fold perfection when brought into completion.

Now, such precisely is the condition in which we are placed with our present inquiry. I have endeavoured, by the simplest process possible, to trace out to you, from the beginning, the plan which Divine Providence had manifestly laid down for the communication of his truths to mankind, and for their inviolable preservation among them. I endeavoured—after having, in my preliminary discourse explained to you the different systems adopted by us and by others regarding the foundation or rule of divine truth, after having shown you the complicated difficulties which arise intrinsically from the nature of the one, and the beautiful and simple harmony which seemed to run throughout the other—I then endeavoured, commencing with the very first and less

perfect system adopted by God in his communications with man, to show you what would be naturally and necessarily required to give at once consistency and perfect beauty to the course which he had commenced ; to show you what would be necessary to give solidity and reality to the typical and symbolical method pursued of old. I endeavoured, also, with the clear and express words of prophecy, to construct, as it were, even before its appearance, that fabric of religion which the Son of God was to come down from heaven to establish ; and then, unfolding before you the sacred volume, I endeavoured, to the best of my power, to point out the exact analogies and correspondencies of the two ; to show how that which had been most beautifully foreshown had been yet more beautifully fulfilled ; to show how, in the New Testament, are found precisely instituted, every thing which was foretold, which was foreshown in the old law ; so that I might say, that it would be infinitely impossible to conceive any other system, but that which the Catholic church adopts and maintains, equal to the task of fulfilling either the prophecies of the Old Testament, or the institutions of the New.

Having thus, therefore, shown you what it was that was placed in the apostles' hands ; what were the commissions that were intrusted to their faithful duty ; what was the groundwork upon which they were to erect the church of Christ, it must, I am sure, appear to you, almost a needless task, to ascertain how far these faithful followers, and dutiful disciples, carried into execution the plan which was committed to them for that purpose.

But still, my brethren, it must be interesting, and it must be useful too, to follow the same course as we have begun, and still going forward, simply, as it were, in an historical investigation, to see the full and final completion of that which we have seen both foretold and instituted ; and to trace, in the conduct of the apostles, and those who have succeeded them, the necessity of adopting, as the only means of interpreting their conduct, the existence of that rule of faith from their times which the Catholic church maintains at present ; and such, therefore, is the distinct inquiry to which I am to conduct you this evening ; an inquiry, involving simply, the statement of a few historical facts, which I shall be careful to support by what I must consider incontestible authority ; and which will, indeed, be based upon such admitted grounds as, I trust, will leave no room for cavil or objection.

Christ then, my brethren, to complete the work which he before began, gave to his apostles a commission to go forth and preach his gospel to all nations, with an injunction to "teach them all things whatsoever he had commanded ;" and with a promise that he himself would assist them, and those that succeeded them, in their ministry until the end of time ; such a promise as we saw by comparing these words of the New Testa-

ment with other passages of Scripture, has left no room to deny that thereby was guaranteed the preservation of God's entire and complete truth in the church of Christ until the end of time.

In explaining the grounds of the Catholic rule of faith, I dilated chiefly upon this, and upon several other passages which expressly regarded the supernatural assistance of God towards preserving his church from error; but I felt then, and I feel as yet, that I was far from doing full and ample justice to my subject, nor can I even now. From the course I have marked out, and which I must necessarily pursue, I must even now pass over a great deal of strong confirmatory matter, which should justly have come in to complete the view which I gave you in my last discourse. I should, for instance, have dwelt upon those different commissions which our blessed Saviour gave to his apostles, where he gave them the commission to be the instructors of his flock, where he gave them, under different symbols, authority and power, where he gave them the keys of power, the power of binding and loosing; all which are expressions, as you may perhaps be aware, which are in occasional use, and are indicative of the collation of great and absolute power. I might have entered into the consideration of how this principle of authority, not only seems the basis and the groundwork of the church, but pervades, as it were, its minor departments, and seems to descend in a constant scale of gradation even to its most inferior orders—how even any single member that is refractory, is to be subjugated to the authority of the church, exercised through its smaller divisions; and above all, I should have dwelt at full length upon those important passages where the supreme authority is given to one, and where the very basis and foundation-stone of church authority is laid. But this, I before intimated, will become hereafter the subject of a particular discourse. I simply mention these facts to show how much more the argument which I have laid before you might have been dilated.

But at present I must recall to your mind one or two texts which were simply hinted at, and to which I merely wish to recall your attention for a moment. I mean those different passages in which Christ so manifestly transfers his own authority to his apostles; where he told them that even as his Father had sent him, so also he sent them; when he told them that all power was given them; that he that heard them, heard him, and he that despised them despised him, and they that despised him despised him that sent him. For so, there can be no doubt that the apostles knew and fully understood, that he had the authority and sanction of God—the authority of God to teach and to enforce his doctrines—and the sanction, not only of his Father, but of his own divine nature to all that he taught. Assuredly, when they found themselves, as it were, constituted in his place, left manifestly as his vicegerents on

earth, with the full deposit of that authority which he brought down from heaven in their hands, and when they found themselves sent forth with this in their hands, to preach the gospel with power and authority, assuredly they must have felt that it was as men having authority that they were to teach, and that they were to demand and to exact the homage of men's individual reason to their superior, and divinely-authorized instructions.

How, therefore, did the apostles go forth? What was the principle on which they conducted their instructions?

In the first place, we do not find that they, upon any occasion, suggested the necessity of an individual examination of the doctrines of Christianity. We find that they endeavoured to narrow its proofs as much as possible, that they reduced them to the evidence, for instance, of one single miracle, and that that miracle was to be received upon their testimony. We find that, for instance, the doctrines of Christianity were made to rest upon that of the resurrection of Christ; and we find that they were content with bearing witness, as having themselves seen Christ after he arose from the dead; and therefore you may say, that the miracles which they wrought, were the motives that made the persons who heard them believe their testimony. But it is not less true, that the foundation upon which their belief was to rest, was really the authority with which they proved themselves, by these miracles, empowered to teach.

It is necessary to retain a distinct idea of some observations which I laid down in my first opening discourse upon this important subject; for although, no doubt, a great many of the first believers were brought to give credence to the preaching of the apostles in consequence of the miracles which they wrought, yet it is not less true, that their faith was not to be built upon these miracles, but upon their declaration of the doctrines of Christianity. We find that, upon their going forth to preach the gospel, there is not, for one moment, the slightest insinuation that there was a book to be examined by all Christians upon which alone they were to ground their faith. We find them, when addressing the Jews, indeed, appealing to the books of the Old Testament, inasmuch as the Old Testament being common and admitted ground, they could justly reason upon it. We find them appealing to the Old Testament, also, because therein was a truth, a partial truth, admitted by the Jews, which necessarily required the gospel for its completion; and therefore they had, as it were, the introduction there, and the preparation for all the doctrines which Christianity delivered. But we never find the slightest intimation upon the necessity of these different facts regarding the life of Christ, or the different doctrines which he taught, being committed to writing, and these writings entrusted to the individual examination of the faithful. Instead of this, we discover a

much more important element—and that is, that, wherever they went, they constituted persons to superintend the different flocks, or congregations which they formed ; and nothing could be more manifest, than that it was the intention that these persons should rule by their authority ; that they should not allow themselves to be despised, even on account of their youth ; that to them was entrusted the power of receiving accusations, even against the presbyters, or priests ; so that the rule was, even so early, laid down as to the number of witnesses to be received against persons of such a character. In other words, we find, from the very beginning, all the ground-work of the system based essentially upon the doctrine of authority, and upon that of authoritative teaching.

Not even so content, my brethren, we find that they gave the most minute instructions to these individuals and to the churches ; not, indeed, carefully to read the words of Scripture when they should be written—for there is not a hint that they were ever to be recorded (I speak, of course, of the New Testament)—but they were to be careful to preserve the doctrines which were given into their hands. St. Paul, addressing his faithful disciple, said, “ O Timothy, keep these things which have been committed to thy charge, avoiding the profane novelties of words, and opposition of knowledge, falsely so called ;” that is to say, “ Remember those doctrines which I have given to you, which may easily be perverted in words ; take care even to retain the very *terms* wherein these doctrines have been delivered ; lest, by the opposition of false knowledge”—in which words St. Paul is hinting at the earliest errors that crept into the church—“ beware, therefore, lest any thing should be changed even in an expression wherein faith is contained.” Now, had his idea been, that the whole of religion was to have been recorded in a book, and that the words of that book were to be the only text on which religion was to be grounded, assuredly it could not have been necessary to inculcate with such care this preservation of doctrine, even as the words delivered in charge to the bishops of the church—not to the flock, not to the congregation, nor to each member of it, but to him who was to render an account to God for their souls.

And, again, he exhorted him to keep the form even of sound words. He exhorts him, that what he had heard of him before many witnesses, to deliver, giving it in charge to faithful persons who might themselves be competent to teach it to others. And is not this, therefore, the *foundation* of ecclesiastical tradition ? He does not tell Timothy, not to write these words, not to deliver this epistle into the hands of those that succeeded him ; but those things he had heard before many witnesses, to commit these to faithful men, that is, to those who have the care of others, those in whose prudence, in whose virtue, and in whose sincerity, he could fully rely ; that so they, in their turn, may be able

to communicate them to others. Then, does not this imply a system of oral teaching, a system of divine authority, grounded on that link which should be established between the later teachers and the apostles to whom they could trace their doctrines?

In like manner, we find him exhorting the Thessalonians to keep all the traditions which they had received from him, whether by epistle, or whether by word of mouth; showing again, that there were two classes of truth that had been committed to them; that some were to be written, and that others were unwritten, and that both were exactly on an equal footing, that both were to be received with equal respect, that both were to be observed in the church with equal punctuality, and both, consequently, committed to those who should succeed them. When I find these express testimonials; when I find, in such a marked manner, on the one hand, the principle of authority, and, on the other, the principle of an oral teaching; and, at the same time, the total silence upon any thing like a written code of Christianity which was to be produced; can I, for a moment, hesitate as to which was the method pursued by the apostles, and what are the grounds on which they built up their churches? Must I not conclude that it was upon this twofold principle, of authority to teach vested in the pastors, and the unwritten code whereby they were to teach, as well as by the written word?

But, let us go a little farther into this consideration. I said, that we have no hint, no intimation whatsoever, that the whole of the Christian code was to be committed to writing. On the contrary, we find, the apostles preaching to many barbarous nations; and we have it recorded in ecclesiastical history, that they preached the gospel, not only all over Europe, but they reached even the farthest boundaries of the east. It is a well-ascertained fact, that some of the apostles, probably St. Thomas, penetrated into the peninsula of India; we know that the churches of Mesopotamia received the faith from some of the disciples of Christ; we know that some carried it to Bithynia, to Pontus, and even Scythia itself, and the very interior of Africa. We have had learned treatises written in this country, one lately by the Bishop of Salisbury, to prove that St. Paul preached in this island, and converted the Britons. Why, then, do we not find the Scriptures in all these languages? We have books in some of the languages spoken in those countries as ancient, and even more so, than the time of our Saviour. Is it credible that the first task of the apostles should not have been to translate the word of God into these languages? They had the gift of tongues, and could have done it without error if the presentation of the Bible to men was the first step towards Christianity; and if the only ground on which they were to build their faith was the individual and personal examination of all the articles proposed for their belief. The only version of the Scriptures of any antiquity which has come down to

us is that used in the west, in the Catholic church—the Latin vulgate and the Syriac translation. Of the Latin vulgate we do not certainly know the origin: it is probable that it was written in the first, perhaps in the second century; but there are the strongest reasons to believe that for at least two centuries it was confined exclusively to Africa, so that Italy, the country whose language was Latinised, no Scriptures but the original Greek of the New Testament, and the Greek version of the Old, not the vernacular tongue, not that which they would understand, not that which could be understood popularly, or read by the great mass and bulk of Christians. The Syriac version, in like manner, would be confined to a small portion of the early converts of the apostles, and even of that, there is no evidence that it existed previous to the second century; so that again we have, even here, two centuries passing over, without the Bible or the New Testament being placed in the hands of Christians. But what shall we say, for instance, of our country? What shall we say of England? For it has been proved, that so far from this country being in any communion with the church of Rome, or receiving any thing that it would have sent it, on the contrary, it stood in fierce opposition to its pretended claims. We are told that the British church was an apostolic church, pure and free from every error, and from every corruption, which was, in later times, introduced into Popery. Where did it gain this knowledge of the pure doctrines of Christianity? No version of the Scriptures existed in our language, there was nothing which the people could possibly have read; and we must therefore conclude, that these doctrines, even upon the hypothesis of those who differ from us, must have been handed down by oral tradition. But, at any rate, it excludes the idea of considering the Scriptures, as the only foundation upon which the apostles built the church.

Before I pass on, I will read the authority of one of the most ancient fathers, upon what I have said. It is that of St. Irenæus, the illustrious bishop and martyr of Lyons, in the third century, who, speaking of this very subject, of the necessity, or non-necessity, of the Bible as a rule of faith, says, “Had the apostles left us nothing in writing, must we not in that case, have followed the rule of doctrine, which they delivered to those to whom they entrusted their churches? To this rule many barbarous nations submit, who, deprived of the aid of letters, have the words of salvation written on their hearts, and carefully regard the doctrines which have been delivered.” So, that even in the third century, according to this venerable authority, there were many churches which believed in all the doctrines of the apostles, without having had the Word of God presented to them in a manner that they could understand.

But before leaving this early portion of our history, let us for a

moment reflect upon what could have been the principle on which the apostles received converts into the religion of Christ. We read, in the Acts of the apostles, of three, or five, and more thousands, being converted in one day, and admitted to baptism. Does this possibly allow us to imagine, that they were all instructed in detail, in all the mysteries of religion? By baptism, it was understood, that they were received into perfect communion with the faithful. Can we, therefore, suppose, that all these thousands who were baptized immediately, had time to go through the minute and detailed examination of the specific doctrines presented to their acceptance by the apostles? The very words of the Scripture text are at variance with this opinion, for it speaks of these conversions as being instantaneous. But then there must have been some compendious principle; there must have been some ground on which they were received into Christianity, which involved in itself their admission, when taught, of whatever should be explained to them by those who converted them. You cannot possibly suppose that they were called upon individually, and in detail, to examine every doctrine of Christianity; but there must have been, as I said before, some principle, some confession of faith, exacted from them, which secured their subsequent adhesion to every doctrine that should be taught, otherwise it would have been profaning the solemn rite and sacrament of baptism, to have admitted men within the pale of the church, reserving to them the condition of afterwards retiring from it if, upon examination, they could not satisfy themselves that such was its doctrines.

Now imagine what you please, make what theory you prefer, you must come to this conclusion, that it was understood, that whatever should afterwards be explained to them by the apostles, they should be willing to receive. And, in fact, we do find this to have been the case in practice, because we find that the apostles subsequently made decrees, and published laws, regarding the practice of the church, and came to a decision as regards matter of belief and discipline, and that all the faithful instantly submitted to their decrees; that all the faithful seemed to have considered them from the beginning, not merely as teachers, but absolutely as *superiors*, to whose authority they were obliged to bow. And this, therefore, explains at once the difficulty, and shows us the principle upon which the early Christians were received into the church. It was upon an understanding, upon giving a sufficient pledge, that they were ready to embrace Christianity as a system of doctrines, without individual examination; from being satisfied of the first step being right—that is, the principle of authority invested in the apostles—they were willing, and would be obliged to receive, whatever came afterwards from their mouths.

Now apply this, if you please, to the two rules of faith; and suppose a missionary arriving in a foreign country—in a country where the name

of Christ was unknown—and suppose him, therefore, advancing with the rule, that it was necessary to read the Bible; that it is necessary to satisfy each one's mind on all that is to be believed, I ask you could he, by one discourse convert—or, at least if he did not change their minds, could he, after one discourse, receive, simply by the rite of baptism, thousands into the religion of Christ; and would he be satisfied in himself, that he had made true converts who would not go back from the faith they had embraced? I am sure any one who is conversant with the practice of modern missions, will be satisfied, that no missionary, from any but a Catholic church, would venture to receive persons, so slightly instructed into religious communion, or would feel satisfied that they would persevere in the faith which they had adopted. But Catholics can do this, and they have done it in every age up to this day; for they have been satisfied—they have considered any person as truly in heart a Catholic, and as having implicitly received all the doctrines of the Catholic religion, when he has once given up his belief in his *own* individual guidance, and adopted the principle, that whatever the Catholic church shall teach him must be true.

While, therefore, so far as we know from the history of their own writings, and from the conduct of the apostles, we cannot find the slightest hint, that the Scriptures of the New Testament was to be the rule of faith, we find a course pursued by them necessarily supposing the Catholic principle of authority, and of an infallible teaching in the church of God.

We will now, therefore, descend to a later period, and see how far the church continued in its earliest and best days, to act upon the same principle. For, I am not now going to startle you by bringing forward the authority of tradition, or of the church, in favour of the system which I am endeavouring to explain and demonstrate; I am not going to quote to you authorities for what I have said—I am simply looking at the question historically, and supposing that these immediate successors of the apostles would naturally go on in the method which was pointed out, and that they learned their way of instructing and of supporting the church or the religion of Christ, entirely from those from whom they learned the faith itself. We have, in their conduct, a sufficient, not merely confirmation of what we have seen, but a security, that the view which I have taken is not incorrect providing we shall find that they pursued precisely a similar method.

Now we will go to the second and the third centuries of the church—the age of martyrs and of confessors—before it can even be surmised by any one, that the slightest stain had been cast upon the purity of morals, or perfection of doctrine in the church. If, coming to these ages, we examine the private method of teaching, or their belief regard-

ing the grounds on which Scripture was to be believed, or their opinions regarding the authority of the church, we shall find precisely the same modes—precisely the same methods.

To begin, therefore, with the first: it is a well ascertained fact, that during the first four centuries of the church, it was customary to instruct converts in the doctrines of Christianity before their baptism—that is to say, there was a certain discipline, popularly known by the name of *The discipline of the Secret*—that is, the most important doctrines of Christianity were reserved for the knowledge of those who had been baptized; and persons who applied for admission into the Catholic church, were kept generally, at least two years, in a state of probation. During that time, they were allowed to attend in the church for a certain portion of the service; but the moment the more important parts of the liturgy approached, they were obliged to leave the church, and remain without; and in this way, until they had been actually baptized, they were not aware of the most important dogmas of Christianity. There is, indeed, some controversy regarding the extent to which this reserve was carried, There are many, indeed, who suppose that the doctrine of the Trinity, and the doctrine of the incarnation, were communicated before baptism; but there are others who maintain, that even these were jealously withheld from the new converts, until they had been actually initiated into the church by baptism; that nothing more than an implicit belief in these doctrines was exacted from them. I do not say this is my opinion; but I will show you, just now, that it is the opinion of learned Protestant divines.

It is necessary, therefore, to consider what were the motives which led to this discipline. It is supposed to have been grounded upon several passages of Scripture, such as where our Saviour warns his disciples not to throw pearls before swine; that is to say, not to communicate the precious mysteries of religion to those who were unworthy of them; and several hints which are thrown out in the Epistles of St. Paul, in which he speaks of those doctrines that were food for the strong, while others were only to be nourished with milk, which might be communicated to the infants in faith, as it were, those who were called actually by him, in the early language of the church—children or infants, in respect to the perfect and full attainment of faith. It was deemed, therefore, expedient, indeed almost necessary, to conceal the doctrines of Christians from their heathen persecutors; to conceal them, not merely from dread of their being treated in consequence with greater severity, but still more from a fear of their being profaned, and subject to indecent ridicule, or mere idle curiosity.

This being the object to be attained, upon what principle can the system have been carried into effect? Supposing now, for a moment,

that the principle of faith among these early Christians, was held to be the examination of the doctrines proposed by the teachers of the word of God, the examination carried on by each individual who was responsible for himself, and the necessity, on his part, for rejecting whatever he could not satisfy himself was true in the word of God. Supposing this to have been the principle of faith, how would this have agreed with the ends of this system? It would have exposed them to the dreadful necessity of first of all receiving men actually into their communion, leaving to them the option of retiring from it; and not only the option, but the necessity of it, if conscientiously they could not satisfy themselves of every doctrine that was proposed to them. This would be precisely frustrating the very object; for unless they had such a pledge from each person, that after he was baptized, there was no danger, there was no chance, there was no possibility, humanly speaking, of his being dissatisfied with any doctrine to be hereafter communicated to him, and consequently of retiring from the step which he had taken: unless there had been such a pledge as this to be exacted, the discipline would have precisely defeated its own object, and not only have defeated their own object, but by an act of the grossest injustice, it would have been drawing and inveigling men into a dangerous and solemn step; it would have been exacting from them what every moralist must consider essentially wrong, namely, to bind yourself down to a system which has not been explained to you, to pledge yourself to you know not what, and of whose correctness you have not been allowed to judge. Unless, therefore, there was some principle embraced by the catechumen before he was baptized, which gave a guarantee to those who admitted him to baptism, that it was impossible for him to go back, no matter what discipline, no matter what practice was exacted from him, however sublime and incomprehensible the dogmas might be that he should propose to him, however severe the sacrifice should be, that his individual feelings or his individual reason should have to make—unless they had before baptism a security, a guarantee, to this extent, it would have been unjust, in the highest degree, to have admitted him to it. But only one principle could give this guarantee, namely, the satisfaction, on the part of the person so pledging himself, that he was guided by such an authority as could not lead him astray; that, in giving up his future belief into the hands of those that taught him, he was giving it up into the hands of God; that he was satisfied that there was a superior and divine sanction given to all the doctrines that they might afterwards teach him. Upon this principle alone could security have been given, that men after being once baptized, would not turn back from the faith; and consequently, by the admission of this principle alone—the ground-work of Christian truth—can we suppose the ancient disciples to have been

received into the church, on the practice of admitting uninstructed persons to baptism, justified and warranted.

I am anxious to read to you an authority for all I have said, and it shall be a very modern authority, and one which, in the Church of England at least, will be considered extremely orthodox. It is from a work published by Mr. Newman, two years ago, and entitled, *The Arians of the Fourth Century*, a work which is understood, I believe, to have come out under the sanction of the late Regius Professor of Divinity at Oxford, and which has been, to my knowledge, highly commended and praised by persons considered most accurate in their acquaintance with the doctrines of that church. The passage is the more important, because it not only bears me out, but goes much farther than I have done, and confirms what I started with at the commencement of my discourse: that is, that the great doctrines of Christianity were not originally taught or learnt from Scripture. In the forty-ninth page, he thus explains the doctrine of which I have been giving you a slight sketch: "Even to the last," speaking of the catechumens, "they were granted nothing beyond a formal and general account of the articles of the Christian faith. The exact and fully developed doctrines of the Trinity and incarnation, and still more, the doctrine of the atonement as once made upon the cross, and commemorated and appropriated in the Eucharist, being the exclusive possession of the serious and experienced Christian. On the other hand, the chief subjects of catechisings, as we learn from St. Cyril, were the doctrines of repentance and pardon, of the necessity of good works, of the nature and use of baptism, and of the immortality of the soul, as the apostles have determined them." So that the only doctrines, according to this, that were taught before baptism, were repentance and pardon, the necessity of good works, the use of baptism, and the immortality of the soul—a mere general idea of what Christianity was; whereas, important doctrines—I mean, important in every sense—for they must, by Christians of every denomination, be considered more or less important doctrines, on which differences of religion must hinge—the Trinity, the incarnation, and, above all, that dogma which now-a-days, particularly is considered the most important of all, the atonement of Christ, were not even slightly communicated to Christians before they had been baptized. But here comes an objection to this doctrine, and you shall hear its answer, Page 55, "Now first it may be asked, How was any secrecy practicable, seeing that the Scriptures were open to every one who chose to consult them." A natural objection for a person who understands Christianity to have been always as it is now in this country—that is, that the book of Scripture was in the hands of all the faithful, and that they were directed to make use of this, to discover the faith.

A person who considers Christianity to have always been so from the time of the apostles, naturally asks, How was it possible to preserve that secrecy about the doctrine of the Trinity, and the incarnation, if the Scriptures which contain these doctrines, were in the hands of every body. Here, then, is the answer: "It may startle those who are but little acquainted with the popular writings of this day, yet I believe the most accurate consideration of the subject, will lead us to acquiesce in the statement as a general truth, that the doctrines in question"—that is, the doctrines of the Trinity, the incarnation, and the atonement—"have never been learned merely from Scripture. Surely the sacred volume was never intended, and was not adapted to teach us our creed. However, certain it is, that we can prove our creed from it, when it has once been taught us, in spite of individual producible exceptions to the general rule. From the very first, the rule has been as a matter-of-fact for the church to teach the truth, and then appeal to Scripture in vindication of her teaching; and, from the first, it has been the error of heretics, to neglect the information provided for them, and to attempt for themselves a work for which they are unable—the eliciting a systematic doctrine from the scattered notices of the truth which Scripture contains. Such men act in the solemn concerns of religion, the part of the self-sufficient natural philosopher, who should rashly reject the Newtonian theory of gravitation, and endeavour, with talents inadequate to the task, to strike out some theory of motion by himself. The insufficiency of the mere private study of the Holy Scriptures for arriving at the entire truth, which that rule contains, is shown by the fact, that creeds and teachers have ever been divinely provided, and by the discordance of opinion which exists wherever these aids are thrown aside, as well as by the very structure of the Bible itself. If this be so, it follows, that when inquirers and neophytes used the inspired writings for the purpose of morals and instruction in the rudiments of faith, they still need the teaching of the church, as a key to the collection of passages which contain the mysteries of the gospel—passages which are obscure—from the necessity of combining and receiving them all."

Here then, my brethren, we have the acknowledgment made, within these two years, by a learned divine of the Established Church, brought out under the particular care and direction of the late Regius Professor of Theology in the first Theological University of this country, who tells us, that Christians of early times were not instructed in the important dogmas of religion, till they were baptized; and he removes the difficulty arising from this truth, upon the very ground which I have given you, that Scripture was not the rule upon which they were taught to ground their faith; that Scripture was appealed to by the church, to confirm the faith which it taught them; that it never allowed them merely to read the Bible with the idea of finding their faith in it. This

is more, as I said, than sufficient for my purpose ; for it not only admits the practice I have laid down, but it goes as far as I could wish in the consequences it draws.

So much, therefore, for the private method of oral teaching in the church, for the first, second, and third centuries—precisely the same principles which we see laid down by the apostles—the principles resulting from those doctrines regarding the church, which I presented to your consideration in my last discourse.

The next question is, upon what grounds did the Christians of those centuries receive the word of God ? Did they consider the Scripture as the ground-work, or did they consider, as I have done in the view I have given you, as something received upon the authority of the church ? You shall judge from a very few passages which I shall read you ; because it would be detaining you a great deal too long, were I to enter fully into this portion of the argument. There is a memorable saying of the great St. Austin, when speaking regarding the method in which he was brought to a knowledge of Christianity in disputing with a Maniche, one of the class of heretics with whom he, in early life, had been associated. He says expressly, “I should not believe”—or it would be more accurately rendered, as the form of expression is peculiar to the style of the writers of his nation—“I should not have believed the gospel if the authority of the Catholic church had not led me.” This little sentence contains, at once, the principle upon which he believes ; the greatest light of the century in which he lived, could not receive the Scriptures upon any authority, but upon that of the Catholic church. Now, see the way in which St. Irenæus, the same father to whom I before alluded, speaks of the manner in which the Scriptures should be read. “To him that believeth that there is but one God, and holds to the Head which is Christ—to this man all things will be plain, if he will but read diligently the Scripture, with the aid of those who are the priests in the church, in whose hands, as we have shown, rests the doctrine of the apostles.” That is to say, the Scripture may be read—the Scripture will be simple and easy, if read—with the assistance of those to whom the apostle had delivered the unwritten doctrines that are to be the key to its true interpretation.

Still clearer are the words of another writer of the same century ; but before quoting them, I should premise a few words regarding the peculiar nature of his work. I allude to Tertullian, the very first writer in the Latin language, upon the subject of Christianity—to one, consequently, who gives us the very first and earliest notices of the method of proceeding in matters of faith and discipline in the Western church—a writer of such importance, that here again, within these very few years, a learned Bishop of the Establishment, has illustrated his writings in a particular treatise. He has written a very important

work, when considered in reference to the present times. It is entitled, "On the Proscription of Heretics"—that is to say, upon the method whereby those are to be judged and convicted, who depart from the communion of the universal church. The whole drift of his argument is to show, that they have no right whatsoever to appeal to the Scripture, because the Scripture has no authority as an inspired book, save that which it receives from the sanction of the infallible church; that, consequently, they are to be arrested in this first step, and not allowed to proceed any farther in their argument, but be told, "You have no right to this word of God which is not yours; for you reject that authority of the church which alone can give it you. You have, therefore, no right to appeal to that volume from the authority of the church, on whose authority alone it can stand—and, consequently, they are never to be allowed to enter into a detailed argument from the Scriptures, but they are to be brought to the first fundamental principle. That is, if you want to employ your time to some advantage, go and seek the apostolic churches at Antioch and Jerusalem; or, if you are in Africa, Rome is very near; go and see what they believe there in that blessed church, which has received the fulness of doctrine, which has been believed from the time of the apostles; and so you shall arrive, in a simple way, at a knowledge of what you have to believe." Now I will quote, therefore, only one passage from this treatise, which I might safely read to you entire, and you would not find one doctrine different from that which I have preached to you in this pulpit. "What will you gain," he says, by recurring to Scripture, when one denies what the other asserts? Learn, rather, who it is that possesses the faith of Christ, to whom the Scriptures belong, from whom, and by whom, and when, that faith was delivered by which we are made Christians." You are to ascertain, therefore, from whom you receive the faith, by whom you are converted to a knowledge of Christianity, and thither you are to go to learn what you are to believe. "For where we shall find the true faith, there will be the genuine Scripture; there the true interpretation of it, and there all Christian traditions. Christ chose his apostles, whom he sent to preach to all nations; they delivered his doctrines, and founded churches, from which churches, others drew the seeds of the same doctrines. So now, also, they daily continue to do this; and thus the offspring of the apostolic churches, are themselves deemed apostolical. Now to know what the apostles taught—that is, what Christ revealed to them—recourse must be had to the churches which they founded, and which they instructed by word of mouth, and by their epistles; for it is plain, that all the doctrine which is conformable to the faith of this mother church is true, being that which they received from the apostles—the apostles from Christ—Christ from God, and that all other appeals must be novel and false." Is not this precisely the same which I have

given you as the doctrine of the Catholic church at present? Does it not comprise, in a briefer space than I could have condensed it, every one of those principles which I have been striving for several successive evenings to explain and demonstrate to you? The doctrine of Tertulian is nothing at all at variance with that of others that I might give subsequently to him. We have writers both in the Greek and Latin churches, showing that the ground on which the Christian church at that time went, was precisely the same, and I will content myself with quoting to you two other passages, one from each of these churches. The first is from Origen, one of the most learned men of the three first centuries that Christianity possessed, and particularly distinguished from the deep, perhaps sometimes too deep application, of philosophical principles to the illustration of Christianity—a man of the most logical mind, and capable of detecting any flaw of reasoning, had there been such a thing, in the train of argument proposed to us, as necessary to arrive at a knowledge of Christianity. It is thus that he speaks: “As there are many who think they believe what Christ taught, and some of these differ from others, it becomes necessary that all should profess the doctrine which came down from the apostles, and now continues in the church. That alone is truth which in nothing differs from what is thus delivered. Therefore, as many who interpret Scripture think according to the various meaning, that they have the true meaning of the words which Christ taught there, is a standard to go to the church, to ascertain what the doctrines are that have been delivered by tradition; the meaning that corresponds to that doctrine is the only true one.” Again, in another work, “Let him look to it, who would arrogantly pass by, or condemn the apostolic word; to me it is good to adhere to apostolic men, and so to go on to Christ, and to draw intelligence from Scripture, according to the sense that has been delivered by them. If we follow the mere letter of Scripture, and take the interpretation of that alone as the Jews commonly explain it, I should blush to confess that the Lord should have given such a law; but if the law of God be understood as the church teaches, then truly does it transcend all human laws, and is worthy of him that gave it.” Again, “As often as heretics produce canonical Scripture, in which every sect agrees, they seem to say, ‘Lo! with us is the word of truth, but to them (that is, to those who differ from the church) we cannot give credit, nor depart from the first ecclesiastical traditions. We can believe only as the succeeding churches of God have delivered.’”

One passage more from St. Cyprian, and I will close this portion of my argument. He has a Treatise on The Unity of the Church—a treatise entirely directed to point out that unity or oneness of faith, is an essential characteristic of the church, and that this unity of faith is to be preserved also by unity of government, and authority over all

parts of the church. He has this passage: "Men," he says, "are exposed to error, because they turn not their eyes to the fountain of truth, nor is the head sought for, nor the doctrines of the heavenly Father upheld. Such things would end, if men would seriously ponder. No long inquiry would be necessary; the proof is easy. Christ addresses Peter, 'I say unto thee, thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.' He that does not hold this unity of the church, can he think that he holds the faith? He that opposes and withstands the church, can he trust that he is in the church of God?"—that church (as the preceding words sufficiently point out), that church which is in communion with Peter—that is, as appears from many other passages in his writings, as we may see on another occasion, that church which is in communion with the see of Rome. The principle, then, evidently is, whether followed not only in the private teaching, but in the more general teaching of the church—that is to say, the declaration of the grounds on which they base their belief in Scripture, is evidently the same principle which we receive, namely, the infallible authority of the church, assisted by God.

There is another point which I mentioned, relating to the more universal teaching of the church, if I may so express myself, the teaching of the *whole* church united together to define any doctrine of faith. Now nothing can be more certain, than that when any opinion, deemed to be erroneous, arose in the church, the only method that we find, was to collect the authority of preceding centuries, and to ground a definition of faith upon them, without allowing the adversaries of the dogma to be defended, even to argue upon it. They were called upon to subscribe the formulary of faith which was drawn up, and no alternative was permitted. We have the first and most signal example of this in the first general council, after the time of the apostles, which was convened against the heresy of Arius. It is extremely remarkable how, when that council is enacting canons or rules of discipline, it prefaces them by saying, "It has appeared to us proper to do so and so," but the moment they come to give the decree or the rule of faith upon the subject, they say, "The *church* of God teaches this"—not the word of God, not the Scripture—"the *church* of God teaches this doctrine;" and because, consequently, the church of God teaches it, then the doctrine must be true, and all the bishops over the world must subscribe to it. This principle, which was commenced on that occasion, was continued in every subsequent council of which we have any notice in ecclesiastical history. This principle again consequently supposes precisely the same ground as before. It supposes that the moment the opinions or traditions of the different churches were found to agree upon any one point of faith, that point must be necessarily true, and no appeal was to be allowed, no argument was to be admitted which seemed directed to set

aside that foundation of authority; and, consequently, you will find, that there were very few indeed in these first centuries who differed from the universal church, who did not attempt to show that they had tradition in their favour, and that the fathers of the century preceding had taught even as they had done. As early as the fourth and fifth centuries we begin to find the great doctors of the church itself taking the pains to collect the testimonies that were thus given before, and so to present their adversaries with a body of tradition upon the doctrines controverted.

Thus it would appear, that coming downwards from the time of the apostles, we find no other principle acted on by the church, either in the private, or in the more public, or in the still more universal definition of doctrines different from that which we already admit—that is, the existence of infallible authority in the church of Christ.

Now, after this, we come down to another and very remarkable period—a period, generally considered as one of darkness, and error, and superstition; the time, when many people suppose that all the doctrines of Christianity had been already obscured, that the church no longer could pretend to claim any part in the promise which our blessed Redeemer had made to his apostles. But it is remarkable as the great age of conversion; for any one conversant with ecclesiastical history will be aware that between the seventh and thirteenth centuries the greater part of northern Europe and several tracts of country in Asia were converted to the faith, and every one of these countries, almost without an exception—perhaps I may say, with one or two solitary exceptions, was converted by a missionary sent out by the church of Rome.

This will be a very interesting, and I will say, a very important application of the rule of faith—to see where this promise had been fulfilled, in other words, where the blessing of God has rested in regard to this important portion of the commission given to his apostles. But I consider it a matter of such very great importance—I consider it one which will admit of so many interesting details, that it is my intention to pass over the point at present, and to reserve for my discourse next Friday a minute examination of the methods followed by the two churches—that is, the Catholic and that collection of different churches or sects, collectively known by the name of Protestants—the different methods which have been followed in conversion, and the success which has attended the two. For the present, therefore, I pass over this important question, and I proceed to what I consider necessary to the full explanation and development of that matter which I have this evening in hand.

So far I may seem to have been only treating of the method pursued in the early church, as to instructing the faithful and preserving the faith. But an important question may arise in the minds of some: “Were not these methods totally unsuccessful?” The church may,

indeed, have from the beginning professed to have followed this principle; and it may be even that, during the first ages, whether, under this principle or any other, it mattered but little, since the seeds of Christianity which had been cast by the apostles, had sufficient energy and power in them to produce fruit, in spite even of worldly principles; it may, be, therefore, that, even in the first ages, this system may have been followed. But has not the consequence been, in length of time, that, under the excuse of tradition, the grossest errors have been introduced into the church of Christ? Is it not true, that the Church of Rome, in particular, has fallen away entirely from the faith into a state of dreadful apostacy, and has disgraced Christianity with many absurd and many impious doctrines?

Such is the view presented probably to many of you very frequently, and in every variety of popular form.

Now I was careful, in my opening discourse, to caution you against such a course of argument as this. I endeavoured to point out to you the necessity of discussing principles, and not so much facts, which, after all, must be referred to principles; that it was an assumption of the question in hand to maintain what are commonly considered abuses, to be such upon the grounds upon which they are so represented.

In the first place, I will observe, that nothing is more open to misrepresentation than this portion of our inquiry; that is to say, an important distinction is constantly overlooked by those who speak and write against us, the distinction between doctrine and discipline: that is to say again, that many practices which the Church may have introduced at one time, and which it could alter to-morrow, if it pleased, are considered as matters of faith, as matters defined and sanctioned, not from any expediency, but under the pretence of coming from the apostles or divine tradition; and these being, in many instances, not discoverable as connected even with the doctrines of antiquity, they are considered as proofs that the Church, under the pretence of following tradition, has introduced erroneous doctrines. To give a familiar instance, for example, the celibacy of the clergy is held up as one of the great corruptions introduced by the Church of Rome, as a most tyrannical injunction, whereby she seems to set at defiance some of the most important moral doctrines delivered by the apostle St. Paul. That is considered as a matter of faith, as a matter which the Church has unalterably upheld, and yet every Catholic knows perfectly well that it is a matter of the purest discipline; that if the Roman Pontiff were to please to-morrow to alter that law, it could not be said that he therein violated any essential precept of Catholic doctrine; that however we might think that such an innovation of discipline was exceedingly dangerous and imprudent, that yet we could not presume for a moment to say, that it was an error; and if a general council, particularly, were, judging from

expediency, to alter the present practice, we should instantly submit, because we know it is not a matter of faith, and because churches, united with us in full communion in every thing regarding faith differ from us in this matter of discipline. I might go through many others, such as the use of the cup, or of one language rather than another. All these things are quoted as perversions of faith, as departures from Scripture, while they are only things which we consider purely of local and temporary interest, subject to such modification as the Church shall think in its prudence meet. This, therefore, becomes a great and important distinction, always to be borne in mind. Whenever you hear of the corruptions of the Catholic Church, whenever you hear of immense abuses, whereby the faith has been lost, ask and insist upon the proof that these are doctrines of faith with the Catholic Church. Insist upon proof that the Church teaches them upon the same ground on which she teaches, for instance, the doctrine of the Eucharist, the doctrine of the divinity of Christ, the doctrine of the incarnation ; and, if you cannot find that express proofs can be brought to show that the Church considers it a part of her code of faith, you must not allow an argument to be brought as a proof of the Church having lost the deposit of faith which was originally given to her.

In the second place, there is, as I before remarked, an assumption of the matters in dispute, because now mark what is the method generally pursued. It is said, that the doctrine of confession, for instance, is not to be found in the Scripture, and therefore the Church has erred, and therefore it has admitted a doctrine contrary to the faith. Are you not there assuming, as the basis of your reasoning, the very point which we are discussing? Are you not endeavouring to prove that the rule of tradition is not sufficient, inasmuch as it is liable to corruption, upon the very ground that tradition is not the rule, but that Scripture alone is to be the rule of faith? Are you not assuming, that whatever is not in Scripture is not to be believed or practised; and, reasoning from that, therefore, that the doctrine which teaches it must be erroneous? Thus you see therefore, that in almost every instance in which this reasoning is followed, there is a violation of the very first sound and honest principle of religious discussion. The fact is, the whole of the questions of difference between any other church and us must rest upon this one pivot, must turn on this one point, Has Christ constituted in his Church an authority to teach; and has he warranted the preservation of truth in the hands of that authority to the end of time? And if that point be made good, then you must receive whatever that Church teaches, and then you must believe that it cannot have erred from the beginning; and, following the stream of time, you must be confident that there is not one moment in which she departed from the truth, and in which, consequently, separation from her could be justified. On the

contrary, if, on the other hand, you do find a rule as explicit and clear as that which I have proved, and texts so strong, and a system so connected and fairly based, step by step, and a rule is found which excludes church authority, and making the individual examination of Scripture a rule of faith, then you may suppose us to have been corrupted in every single point we teach. Upon these two alone must our controversy turn, and if we prove our point, then, whoever differs from us, however difficult, however extraordinary the doctrines may be, in rejecting them he is rejecting the authority of Christ.

Let us, my brethren, examine this point. The Church of Rome, it is said, fell into grievous corruption, and it was necessary to reform it, or perhaps even to separate from it. Now there comes a very important consideration. It would seem that in Christianity due provision should have been made for its most essential wants. You saw that in the Old Testament there was an order of prophets established from the time of Moses; for God expressly foretold that he would, from time to time, send prophets to amend and correct his people, and he gave them a rule by which those prophets were to be judged; he made provision, consequently, against the prevalence of error, he made a provision for reforming any dreadful or important abuses which would creep into his kingdom. Now, if you exclude the principle of infallible authority in the church of Christ: if, in other words, you reject the course of reasoning which was pursued on another occasion, to show you how the Catholic principle of Christ's teaching in the church exactly corresponds to the institution of prophecy: if you do not admit any institution for the preservation or removal of error, you undoubtedly place Christianity on a lower scale of perfection than the ancient law: you leave Christianity unprovided with what was necessary for the old law, and what must have been equally necessary at present? Can you conceive the Almighty establishing a religion, which was to be the last and only revelation which men were to have till the end of time: and can you suppose that he took no means whatsoever, that he made no provision whatsoever, for the removal of error, if it ever should creep into the church? Can you conceive that it was intended, in the way of his providence, to permit that the whole of Christianity should fall into a state of absolute corruption, and yet that he never should have pointed out the way whereby this corruption was to be cured, whereby men were to be preserved from falling into it? Now look into the New Testament, and tell me where we find any provision for this important end? And if you can conceive that it entered into the prospects of Christianity, that it was to be in that state of degradation and moral corruption, which has been described and supposed by so many writers, can you conceive it possible that, at the same time, there was not some resource reserved for the church, that there was no pointing out of a method that

was to be pursued in the last extremity for rescuing the church from that state? If there is not in the least, not a word upon this subject, if it is not even contemplated as possible, thus we shall want a provision which was made in the old law, and which is doubly necessary in the new.

But the church then is supposed to have fallen into grievous error of faith and morals at some period or other. Now I would ask you to fix at what time this was? There are only two opinions with which I am acquainted that can pretend to have anything like an appearance of a consistent reason assigned for them. The first is that which I have heard sometimes advanced, that it was precisely at the very council of Nicea, of which I spoke before, in which the divinity of Christ was defined, that the church first erred from the faith; and I have heard the assertion made by a Protestant, of the deepest research and of the most superior abilities, that that is the most consistent period that can possibly be fixed. The ground given was this, that upon that occasion, for the first time, dogmas of faith were defined, and the authority of tradition, a different rule of faith from the Scriptures, was introduced into the church: so that you have consequently upon this principle to suppose that within three hundred years after Christ, the church sunk into an absolute state of error and of fatal corruption, and that it continued in that state for twelve or thirteen centuries before the Reformation re-introduced the true principle of the rule of faith. Another places it at the other extremity of the chain, and the author from whom I before quoted a long extract regarding the discipline of the ancient church, says "We cannot place the defection (or the *apostacy* as he calls it) of the Church of Rome at any other period consistently than the council of Trent; in other words, after the Reformation had already commenced; that whatever might have been the corruption of previous centuries; that whatever might be the errors, it was still the true church of Christ till that moment." Now all agree, however opposed they may be to our dogmas, that no new doctrine was introduced into the Catholic Church between the twelfth and fifteenth centuries, consequently, that at least for three or four centuries the church had been in a state of absolute, corrupt, and fatal error, and there was not in the church sufficient energy or power to raise it from that degraded state. Now I ask, if we come three centuries later up, what was the ground, what the power of development of any internal principle and energy in the church which had been formed by our blessed Saviour, what the power to shake off the corruptions cast upon it by men, and to stand forth once more in its original purity and perfection? If in the church there was the latent energy and power by its own inbred virtue, of thus restoring itself to purity, how comes it to pass that three or four centuries were allowed to pass over without this power being exerted? Was it not natural that the moment that

corruption had arrived, that that power which should, as it were, in the designs of providence, let loose the spring which gave its power and tone to the action that was to ensue, that that should then have come into operation upon that mass of corruption which the church had collected and accumulated for centuries before? Why was not this power and energy called instantly into action? It cannot then have been from any inbred power in the church to renew itself which had existed in it at the time; it must have been some extraordinary collation of authority or power given at that particular moment. And when you come to speak to me of something not provided for in Scripture, of something not contained in the Bible as essential for the purification of the church, I ask you for another order of proofs. For we find, whenever God has sent men out of the ordinary line of his providence, he has given them ways of showing that they were sent extraordinarily from him; and, therefore, if you say that there was particular authority given to certain men at that period, I wish to know upon what that authority was based. But you see at once how the two opinions I have mentioned mutually throw the whole argument into our hands: for, upon the one hand it is said, that the first general council, after the time of the apostles, was the introduction of the corruption of principle, of a false rule and standard of religion. Now, if so, the whole of Christianity was corrupted at a period so early, that it seems that the other side (that is, those who hold the opinion of its having taken place at the other extreme) will themselves allow that it is unworthy of God's providence, and they will acknowledge that it is incredible that doctrines, such as that of the Trinity or the incarnation of Christ, should have been for the first time formally defined and inculcated as an essential principle, to which all must subscribe in the church upon the introduction of a false principle of decision.

But those persons who depart from that principle again—those who place the corruption, that is, in the first council, say, in their turn, that if you do not allow the first step to have taken place there, where can you stop? If you allow the first general council, that is, the authority of the church to meet together to define articles of faith upon the authority of tradition, can you refuse it the second time, can you refuse it the third, and thus go from one general council to another, till the council of Trent—and the council of Trent having been convoked, as the others were, you have no resource but to acknowledge its authority to condemn the new doctrines which then appeared.

Thus, therefore, whichever extreme you take, you are involved in difficulties, difficulties which the holders of each opinion will acknowledge to be perfectly irreconcilable with truth. The fact is, there is only one means of reconciling all—that is, to believe that the same principle which was adopted by the apostles continued for ever in the

church, and has been handed down till the present day—that there lives and reigns in the church a living principle—that is, the Holy Ghost and his inspiration, to teach from the time of Christ, in the successors of his apostles, that will not allow it to fall into error. I can hardly believe that men of any persuasion would, if they were presenting the history of Christianity to those who were not convinced of its truth, for the purpose of showing that an all-wise providence had kept guard over it, and that it was something worthy of his wisdom and of his power—I can hardly believe that he would induce himself to give such a picture of the miserable lot of Christianity as the opposite system supposes. I cannot believe that any one would represent it, as having been in three centuries from the beginning in a state of abject persecution; that it should, in this respect, have resembled the life of its blessed Founder—that, from the very cradle, as it were, of its being, men should have sought to put it to death, and that it should have been saved and snatched with difficulty from them; and that, borne up, as it were, in the arms of prophets and saints for a brief space, then afterwards, instead of having a period of glorious exaltation, (as we should say of our blessed Redeemer's life) instead of a resurrection and glorification by that heavenly splendour, which so compensated him for all the obstruction and all the sufferings of his life—that, instead of this, it should scarcely have become strong and full grown till it fell into a course of abominable wickedness and corruption, such as might hardly be matched in the most erroneous systems of antiquity. And to suppose that this should be the ordinary state of the church—the state in which it was for twelve or thirteen centuries; to suppose that it should have been so completely destroyed upon earth—that either we must have recourse to the idea of a small invisible church existing in some mountainous corner of the earth to preserve the lamp of Christianity through these ages, or else to suppose that it must have been in a state of total and final corruption, and then to think that the result of all this was the springing up, as it were, of it in two or three select communities, that are to represent in themselves in one or two distant islands of the globe the whole church which Christ came upon earth to found—I am sure there is no one who, in his own mind, would not shrink from such a contemplation of the course of providence, such an idea of the end of all his magnificent promises in the old law—I am sure that there is no dispassionate mind but would rather love to contemplate it as the fixed and unfailing edifice, standing amidst every thing human. Any one, who truly contemplates it through all ages, must see this great universal church towering over every object much in the same way as, in travelling through the country, you will see a splendid cathedral which is erected, the edifices built and re-built, and crumbling again to dust, that it saw raised about it, while it looks down unaltered and unchanged,

the most striking and beautiful figure wherever it is placed. Or I could even dilate and dilate, till all the feelings of my heart were kindled upon other and still more striking emblems of its durability: for I would, with pleasure, if I could, transport you with myself in imagination to that place towards which the Catholic looks, if he looks outwards, to satisfy the necessary principles of the human heart, towards which he looks, even as did the Jew, when he looked toward the temple at Jerusalem, or the Greek to the Delphi, or the Druid, when he looked to the sacred Island, or the Indian and the Orientalist, when he looks towards his sacred place of worship—he looks in the same way, from a principle essential and necessary to man, who must have some object, as it were, definitely to which all may look, as containing the purest essence and perfection of his religion. And I would there show you proofs of how tenacious the Catholic Church has always been of every doctrine, since she has and ever must take such pains and such care to preserve the slightest monument which can recal to her mind the past times, or which has recorded upon it a doctrine or a discipline of older and happier ages. I could show you, for instance, churches, standing not indeed like the lofty and magnificent palaces which you see in this country, but the humble path whereby you enter untrod, standing now alone among tracts, once the most populous perhaps on earth, and adorned with the most sumptuous buildings which the world ever beheld; now standing alone, and appearing great, as it were, by their solitude; and you would ask me, perhaps, what it was that had preserved these humble churches of the early Christians, where there is now no congregation to go into them, and I would tell you, that they were once situated indeed in populous districts, and so close to one another, that the most crowded parts of this city are not more near to each other than were these in these now uninhabited tracts. If you would ask me what it was that had preserved them from ruin amidst the devastation which had thrown to the ground beauteous amphitheatres and the palaces and monuments of emperors, I would tell you that the latter were built of the most sumptuous marble, and had their foundations, as it were, grasping the very rocks on which they were built, and were covered with brass and iron, and yet they have fallen to decay; whereas the former, on the other hand, are formed of the feeblest and most ordinary materials: but I would tell you how it was, that religion seemed to have embalmed them in the sweet savour of holiness, which the rust and moth could not consume—how, when the barbarian passed by, determined to destroy and to despoil them in his fury, religion marked their door-posts with blood, and the outpost and the invader bowed his head and spared them, and made them the refuge of the destitute and the oppressed in the time of the wildest riot and bloodshed. You would find that, from that time, all care has been taken to preserve

them in the most perfect integrity. You would see all those ornaments in the church at this day, which supposed a state and order of things totally different from what we have now ; you would see the very places where those catechumens, of whom I spoke, used to stand in the church, the porch marked out, that so they might retire when the service began ; and where set, the different orders imploring the prayers of the faithful, and the very pulpits from which the gospels and epistles were read ; and, in short, whole churches, now standing as they did of old, and with such a calm and majestic solemnity about them, that you would fancy it was but yesterday that martyrs prayed therein. And what is all this but connected with that feeling which has always existed in the human breast ? But, inasmuch as these records of older times were not merely kept for the wants of the people, but from the feelings of the heart, from that attachment to all that remains to us of the happier and better times of our forefathers, it is to us a pledge that the same tenacity has always kept hold of the doctrines which were then taught, and which the very construction of these edifices supposes to have then existed.

But, my brethren, I have allowed myself to be carried away too far ; and therefore I will only entreat you to preserve as much as you can in your mind the course of argument, which I have hitherto pursued ; and I shall endeavour, at our next meeting, to enter upon the important point which I before hinted, and that is upon the subject of missions, of the success of the preaching of the gospel, according to the two methods ; after which I shall go on with one or two points, necessary to develop the same train of argument which I have kept scrupulously in view till now. All that I entreat of you is, that if any one has come here with any dispositions but those of desiring to make himself acquainted with that which we believe and the grounds thereof, he will endeavour, as we go on, at least to clear away from his mind all feelings of prejudice and antipathy. I entreat that he will examine them in the word of God with all the earnestness in his power ; that he will make it the subject of prayer, that God will teach him to see them aright. I desire no other test but that we should be judged by that alone, and that our doctrines should be proved consistent or inconsistent with it. But if he shall find, as he proceeds, that, by what has been already said, and that which shall come hereafter, an impression has been made upon his mind ; if he finds that we have much more to say for ourselves than he believed ; if he begins to see that we are not believers in the tissue of absurdities and ungrounded assumptions which he has perhaps been in the habit of thinking, I entreat him not to harden his heart, but to listen in a spirit of liberality and of docility, if I may so say, to those doctrines taught him, and I am sure that a beneficial effect must come from this, even with regard to those who may not be induced to join us

in our belief; and that at least they will think better of as than they have hitherto done, and endeavour to prevent that mischief which has been effected within these few years, and, more especially within a short time back, by the practice of making Catholic doctrines and Catholic principles the objects of every species of invective; and thus, at least, we shall be united, as far as possible, in the bonds of charity—a blessing, which I pray God to grant you all.

LECTURE VI.

THE SUCCESS OF PROTESTANT MISSIONS.

MARK xvi. 15.

“ Go ye into the whole world, and preach the gospel to every creature.”

THIS, my brethren, was an important commission delivered by our Saviour to his Apostles. It stands in close connection with that other command in which on a former occasion I expatiated at great length, whereby he commanded his Apostles to teach all nations, teaching them to observe all things whatsoever he had commanded them, and promised that he would be with them always, even unto the end of the world.

On that occasion I endeavoured to shew you, by the construction of the very text, that there was annexed a promise of success to the commission given ; so that, what was here enjoined to the Apostles and their successors in the church of Christ, he himself would for ever enable them to put it in execution. It must, therefore, be an important criterion of the true religion of Christ, or in other words, of the rule whereupon he intends the faith to be built, to see where the blessing or promise of successful assistance is annexed, and where, by its actually taking effect, it can be shewn to be entailed by the words of our blessed Redeemer. For if we can find that the Apostles, in virtue of this promise, went forth and not only preached to the nations, but actually converted them ; and that it was in virtue of this same promise, that their successors, age after age, continued the same duties of announcing Christ and him crucified to the nations that had never heard his name, there can be no doubt that their success was due to their having been in possession of the promise here given ; and, consequently, to their having built the gospel upon that foundation to which the promise was annexed. In other words, it must be a very important criterion of the true rule of faith delivered by our blessed Redeemer to his church, whether the preaching according to any given rule has received the success promised in this engagement on his part ; or

whether its total failure proves it not to have satisfied the conditions which he required.

Such, my brethren, is in some respects the subject upon which I am now going to enter. I wish to lay before you in this, and in my next discourse, a view of the success which has attended the preaching of the gospel of Christ according to the two different rules of faith which I have endeavoured to explain; and I will begin in the first place—and that will occupy me this evening—with examining the history of those different institutions formed in this and in other Protestant countries for the purpose of diffusing the light of the gospel among the nations that sit in darkness and in the shadow of death.

For this purpose it is my intention to make use, as much as possible, of authorities which no one will impugn. I intend—perhaps with one or two exceptions, perhaps even with none—not to quote a single author except the very persons interested personally in some way or other in the different institutions and different establishments which have taken upon themselves this important duty.

The progress of conversion has gone forward from age to age ever since the time of the Apostles; there is not a century, and particularly among those which are commonly designated as dark and superstitious times—there is not a *half* century in which some nation or another was not converted to the faith of Christ: and by conversion I do not simply mean, their being kept in a missionary state under the direction and tutelage of persons sent from another country, but so established in the course of a very few years as to be able to exist independently—though always, of course, in connection with the mother-church whence the faith had originally come to them—so as to have their own native hierarchy, to have sufficient congregations that they could be considered churches every way organized and perfectly established, and of such a character, that wherever the doctrines of Christ had once been preached, the errors which had been rooted up never again appeared, and the whole population, in the course of a very short time, became members of the Christian church.

This is naturally the most simple and obvious idea which we form of conversion; and during these ages—as I shall endeavour to shew you in its proper place when I come to speak of those Missions which have been established under the direction and authority of the See of Rome—it was in this way that all the Missions were conducted, and these were the results which they uniformly gave.

Now from the moment of the Reformation, I may say, a new field had been opened, and one which was cultivated with success among the Natives of America. When, therefore, the Reformation, or the Protestant religion, took possession of this and other neighbouring countries, it very soon struck those who were the founders of the new churches, that

it was an important duty incumbent upon them to shew themselves the inheritors of those promises which our blessed Saviour had made; and not content with having themselves received what they considered a superior light for their own conduct, they endeavoured to diffuse its rays also among those who had not enjoyed the same happiness. And hence it was as early as the year 1536 that the church of Geneva first undertook a commission for the conversion of Heathens—for those who had not received Christianity in any form; and of the history of this Mission I can say nothing, because it is acknowledged on all hands that it proved perfectly abortive: it was very soon, indeed, discontinued in consequence of its ill success. We may therefore date the Missionary labours of Protestants from the beginning of the last century. In 1706 the King of Denmark established a Mission which still enjoys considerable celebrity, and of which afterwards I will give you some details. It flourished particularly about the middle of the last century, under the direction of Schwartz, Ziegenbelg, and several others. Such is the first Mission which seems to have been attended with any complete success. In this country, in the year 1701, the first society was formed and incorporated by royal charter—that is, the Society for Promoting Christian Knowledge; and within a year or two of the same period, the Society for the Propagation of the Gospel in Foreign Parts was also completely organized and in activity. From that period until towards the end of the last century there was nothing particularly striking done in this department. It was in the year 1792 that the Anabaptist Missionary Society which has since become so celebrated by its many versions of the Scriptures into Eastern languages at its head quarters at Serampore, was first united and consolidated. In 1795 the London Missionary Society, which belongs to the Independent congregations, was also formed; and I believe in the following year the Scotch Missionary Society likewise. Since that time there have been a great number of subsidiary societies; there have been a great number also formed by members of different religions in this country, as the Wesleyan and others, which it is not necessary to enumerate. Besides these societies in our own country, there are also similar ones in America; there are some in Germany and in France, all directing their labours to the same important purpose. In other words, we may say that the most enlightened nations of the North have laid themselves out with extraordinary zeal and diligence to compass this important end of bringing Heathen nations to the knowledge of Christianity.

Now what are the means which these societies have had in their hands? Means, I will say, such as never since the time of the Apostles have been brought to bear—I will not say upon the work of conversion, but upon the attainment of any great moral object.

I have not had the convenience of consulting documents down to the

very latest period ; I have therefore been obliged to content myself with such as have come within my reach : and I mention this circumstance, because that it may not be supposed that if I do not always quote notices which have been received within this or the last year, I have not done so in order to avoid what may appear adverse to that which I shall assert. I should with the greatest of pleasure have examined the history of every Mission down to the present day, had it been compatible with my occupations, or had it been possible for me to have access to the documents. It has been in my power to have access to those of two or three years back in a pretty complete form ; and on that account alone it is that I may choose my specimens from that period. The fact is, that the estimates which we shall be able to make will be, I am sure, sufficiently accurate. Since I am directing my attention and yours, more to *the working of a principle*, to the discovery how a method which has been pursued has been found to act : this will be accomplished whether we make an average of a smaller or of a greater number of years—if we shall discover that the failure of the act has been in consequence, not of the want of time, but of the want of power in the means.

I find, for instance, from an authentic document published in the Christian Register in 1830, that five of these societies, from which one of the most opulent is omitted, raised funds in this country alone in that year to the amount of £198,151. Certainly, if the other societies raised in the same proportion, the sum must have been more than double that quantity. Besides this, however, we must not omit the co-operation of the foreign societies, especially those of America, the contributions from which are also very considerable ; and, above all, we must not forget the immense co-operation that is afforded to these societies by that which is considered the most important, the most interesting—I mean generally—in this country ; that is, the Bible Society : for a great portion of its funds go to assist in the principles of Missionary establishments, by furnishing them with copies of the Scriptures, which are considered the most important and most essential instrument in the accomplishment of their objects. I find that in the same year, 1830, this society, in this country alone, raised the almost, I should say, incredible sum of £372,877 ; so that, between merely the five societies which I have mentioned, we have half a million in one year devoted to the work of conversion. Besides this, there are grants made officially to some of the societies, which considerably increase their income. There are local grants also made for the purpose of some particular missions, as in the instance of the late mission to Australia, in which the Missionaries were provided for out of the Colonial funds ; and the same may be said of Canada, and of many other parts ; so that, as far as the power which almost unlimited means can give towards this object, we may say that these societies possess it. These funds are naturally directed to support the

persons who undertake the work of the ministry. These therefore are sent forth in every direction ; but the estimates which I have been able to see of the number employed are so contradictory, that I should hardly venture to say what is the number employed over the whole world. I know that a very scientific Journal, a few years ago, estimated them at 5,000; but this I believe to be a considerable exaggeration. Certainly, if we are to judge by the proportion of the income possessed and devoted doubtless to the purpose, they must be very considerable indeed. I have no hesitation in saying that they are three or four times the number the Catholic church employs. They are sent forth provided with every thing necessary for their work ; there is no danger of their being left without all that is necessary, not merely to secure their existence, but to give them that footing in the places where their Missions lie which can give them a certain character and weight, so far at least as station can give it; for I found that the allowances made to different Missionaries varied in proportion to the stations to which they were to be sent. In some cases it is as low as £100, in some it goes as high as £140, £200, £300; and, in one case, in a Mission to which I alluded just now, for two Missionaries the allowance was £500 a year. This shews therefore that there can be no thought, no anxiety about the cares of the day ; but that it is in the power of the Missionary to devote himself exclusively to the important work which he has undertaken. And I will only just mention casually, because I may have to enter upon it more fully the next time I address you, that I believe there is not a Missionary sent out by the See of Rome, by the congregation destined for that purpose, who receives more than from 25 to £30 a year.

Here then we have all the human elements that can be required to produce great effects ; all that can be done by education, by abundant means, by efficient support, ought certainly to be here required ; and we may truly say that never were persons destined to the important work of conversion, so fully prepared, so fully qualified, humanly speaking, as those who are sent forth from this country.

Now speaking, for instance, of India, which is one of the most important theatres of Missionary labour at the present day, I cannot withhold the observation made by Dr. Buchanan, who himself resided many years in that country, to whose active and energetic representations we may say is due, the establishment of an Episcopal See in India. "No Christian nation," he observes, "ever possessed such an extensive field for the propagation of the Christian faith, as that afforded to us by our influence over the hundred million Natives of Hindostan. No other nation ever possessed such facilities for the extension of its faith, as we now have in the government of this passive people, who yield submissively to our mild sway, reverence our principles, and acknowledge our dominion to be a blessing." So then it is not like an Apostle going forth into a

barbarous and unconquered country, labouring among an unpolished and savage nation, without any defence but his own devotedness and confidence in God, and preaching to them the mild doctrines of the gospel, exactly opposed to all their feelings, to all their interests, to all their habits ; but it is in most instances persons who go with all possible protection, and who, morally speaking, have every facility for conversion.

Now, therefore, to enter into an examination of the *results* of this immense preparation, I must take the subject necessarily in detail. I will treat first of *India* ; and I will then pass successively to other countries which appear to merit any particular observation. I am obliged here to pass over what I think would have been an interesting view of the subject. I have collected a number of passages from the different reports through several years of the Missionary Societies, to point out this singular circumstance—how in every one case they speak of hopes, of promises, of expectations, of what is *going to be done*, of what *may be looked for* after a few years ; but they never speak of what *has been done*, of the conversions that *have been made*, of the persons who *have been induced* to embrace the faith of Christ. And this collection would have gone over almost every part of Missionary cultivation, and would have afforded us the same results. I am obliged however to pass over it, on account of the extensive field which we have yet to traverse.

Now in India there are several societies, there are several churches of all religions which dedicate themselves to the propagation of the Christian faith, to the conversion of the heathen natives. The one that first naturally merits our attention is the Church which is connected with the establishment of this country ; and which has all the support that a wealthy, or at least, well provided for episcopal establishment can possibly give. In looking at what has been done in this mission, I do not wish to go out of the reports which have been given us by one of the most active and zealous bishops of Calcutta—Bishop Heber, who made a visitation into a great proportion, not to say the whole, of India, naturally for the purpose of examining the state of religion, and the prospects which were held out to the labours of conversion. He does every now and then mention to us converts, members of the established church, whom he found in different places ; for instance, at Benares, a city with a population of 582,000 souls. He mentions at page 14 that the number of Christians, according to his calculation, is one hundred. Now one would be inclined to suppose at first sight that these were converts, properly speaking, made from the Natives in consequence of the sermons which had been preached by Missionaries, or from the doctrines of Christianity having been presented to them. His own account will very soon undeceive you in that respect. I may be allowed again to say, that at Tinnevely he found fifty-seven Christians. “ The

labours of the Missionaries, after all, had chiefly been confined to the wives of British soldiers, who had already lost caste"—that is, had been excommunicated from their own religion—were considered no longer as Indians, but regarded as cast away by them, "because they married; or to such Musselmen or Hindoos, as of their own accord, and prompted by curiosity or a better motive, had come to their schools and churches. The number of these enquirers after truth is, I understand, even now not inconsiderable, and increasing daily: but I must say, that of actual converts, except soldier's wives, I have met with very few, and these have been all, I think, made by the arch-deacon." So that here, speaking of Benares and Tinnevely, a very large district, containing populous towns, we have only at the rate after all of one hundred Christians in 582,000 Natives, and these are nothing but individuals, at least almost without exception, who had lost their caste, who had married Europeans, and were naturally drawn by that act to embrace their religion, and had not come spontaneously to it in consequence of the preaching of the gospel to them. He says in another place that "these native Christians who are members of the church of England in his presidency, do not exceed the number, at the most, of five hundred adults, who are chiefly at the stations of Benares, Chumar, Buxar, Meerut, and Agra, the places that I have alluded to, the larger proportion being the wives of European soldiers."

This is a very important confession; because, in the first place, we have the number in the immense population of one hundred millions—at least, in that proportion of the immense population which is comprised in one presidency—reduced to five hundred, and most of these persons of the class whom he described—not, of course, that I mean to cast any imputation upon them—not that I consider them any worse for having lost caste in consequence of having united themselves in marriage to Europeans—not that I consider the soul of the meanest and the poorest of even the lowest caste of India as not worth that of the Rajpoot or the most distinguished Brahmin of the country; but when speaking of the effects produced by a system, we are naturally bound to estimate it by the influence which itself possesses. Now it is evident in this case that the Bishop did not attribute the work of conversion to the efficacy of preaching, or the power of the word that had been delivered; but to this casual circumstance, their being united to Europeans, and being in consequence cast off by their own people.

It has been remarked, however, that Bishop Heber constantly looked towards the South as the great seat of Protestantism in India; that he used to say, as his archdeacon tells us, "There is the strength of the Protestant cause;" and he was before he visited that country so confirmed in this idea, as even to send what I must call exceedingly exaggerated accounts over to England. For instance, he says in the third volume

of his tour, page 444, "You are aware of the considerable number, I believe, about 40,000 of Protestant Christians in different parts of this presidency, the spiritual children of Schwartz and his successors." Now mark another passage, "The number is gradually increasing,"—he is still speaking of the same part of India,—"there are now in the South of India about two hundred Protestant congregations, the numbers of which have been sometimes vaguely stated at 40,000"—what he said in his first letter. "I doubt whether they reach 15,000, but even this, all things considered, is a great number;" and certainly it is a great number, and I have no hesitation in saying, very much too great, as I will proceed to shew you. This mission was established, as I have said, in

706, and consequently it had then had one hundred years to be formed; but dating it only from the time of Schwartz, it had been at least fifty-six years, if I mistake not, in what was considered its most flourishing state. Schwartz from England had very peculiar advantages; he became the favourite of the reigning prince—the Rajah of Tanjore; he had the education of his eldest son, though he never became a Christian; he served him on two or three occasions as ambassador, or mediator, to the the British government; and I believe was even considered to have saved his dominions for him; and being himself a man, by all accounts, of an excellent exemplary life, the prince used to tell him that he wished he would make Christians of all his subjects. These were very great advantages, and it is acknowledged that Schwartz did more in the way of conversion than any person who has been in India. But now let us see what has been the course of this Mission. He is said to have converted many thousands. Now the Bishop himself at the close of his life—for he died during his visitation when in that part of India—has given us an exact representation of the Christians whom he there found. "He came therefore to Tanjore, the seat of the head quarters of Schwartz, where there had not been a bishop before, and he confirmed all those who were fit and ready for confirmation. The number of these was fifty, and the number of communicants in the whole congregation, according to him, was fifty-seven." He went to Trichinopoli, another of the most important Missions of that district, and the number he found for confirmation was eleven. Instead of 40,000 Christians—instead of the 15,000 to which he afterwards reduced the number in the two principal places where Schwartz had laboured in person, and where he had been succeeded by the heads of the Mission, he found eleven and fifty as the numbers ready to be confirmed. Now, make any estimate of the population you please, make any proportion, and you will find it difficult upon this to suppose that there is such a number as any thing like 15,000. But that is not what we mean principally to rest upon. The Bishop himself acknowledges, that so far from this Mission being in the progressive state which he said in his letter to Mr. Wynn, so far

from saying that the number was daily increasing, so far from considering it as a place to which to look for the progress of Protestantism, he acknowledges afterwards at the close of his Mission, for on the very day that he held the last confirmation that I mentioned, he was seized with apoplexy and died; he says, "The Missions, however, are in a state which requires much help and restoration. The funds, which were considerable, have been sadly delapidated since the time of Schwartz by the pious men (but quite ignorant of the world) who have succeeded him, and though I find great piety and good will, yet I could wish a little more energy in their proceedings at present." But we have another very important document upon this head, which is the report of the visitation that was sent to examine into the state of the Mission. A report was given of the state of the Mission by Kohloff and Sperschneider, the persons then at the head of the Mission, that is, from the year 1820 to 1823. Now that report states, that there are twelve distinct congregations, and that these congregations consist of from five to twelve villages a-piece, consequently, that we may fairly rate the villages occupied by these twelve congregations at 111. Now what is the number of Christians in these 111 villages?—1,388! So that what was given first as 40,000, and then as 15,000, is by the report of the Missionaries themselves reduced to 1,388! But it appears from their report, that between 1820 and 1823, there was an addition of eighty-three to the congregations; there is that difference between the numbers given for the two extreme years: it would appear, therefore, that there was an increase. Now, by comparing the returns they give us of the baptisms and of the deaths in that period, we find that there is an excess of seventy-four births over the deaths, consequently, that the number of persons who joined the congregation for four years was nine; and, in fact, in another report, they speak of nine as being the number of adults baptized in that period. Here, then, is a mission acknowledged by the bishop to be the strongest point of Protestantism, the force, as he calls it, of religion in India, established upwards of one-hundred years, standing upwards of sixty from the time of a man who was supposed to have worked wonders worthy of the period of the Apostles, said to be in a flourishing condition; and we have as the result at the end of this period 1,300 Christians in 111 villages, and an increase of nine in four years—that is to say, at the rate of two in one year. I will ask, if this is a flattering picture of the prospects, or rather of the progress of the gospel preached as it has been there?

But I must not however conclude this Mission without observing, that the visitors at the same time express their regret that the Mission should be in such a dreadful state of decay; that there is great immorality; that a great many have adopted the heathen customs; that many of them have fallen into the practice of polygamy; and that, in short, they repre-

sent this mission as any thing but in a promising, prosperous, or flourishing condition.

But even here I must modify the returns still further, because I find, in an authority of great weight, great reasons to think, that both these conversions of Schwartz and his followers have not been among native Indians, but among what are called half-cast men, descendants of Europeans. The authority I allude to is the celebrated Missionary, Henry Martyn; a man, whose works it is impossible to read without feeling great personal esteem for his character, and one who speaks with much liberality of others, and at the same time so simply and unaffectedly relates his own failures, that one must necessarily consider him an authority above suspicion. This is the way he speaks, quite incidentally, and in his private Journal, of Schwartz. "Schwartz, with Kolhoff and Joenecke"—that is, one left when the last report was made, and consequently must have been the companion of Schwartz—"kept a school for half-caste children about a mile and a half from Tanjore, but went every night to the Tanjore church to meet about sixty or seventy of the King's regiment, who assembled for devotional purposes. Afterwards he officiated to their wives and children in Portuguese." These then, according to him, are the descendants of Portuguese, those who spoke the language of the sixty or seventy of the King's regiment, who assembled for devotional purposes. What a different picture this is from the accounts which have been sometimes held out, particularly from that which was first sent over—not surely with the intention to deceive—by Bishop Heber; but in consequence of the exaggerated reports which in some way or other were circulated regarding the success of the Missionaries both in India and elsewhere.

But Bishop Heber has some striking passages also regarding the prospect of success, and what is to be expected from the present condition of India, which even those who will not allow it to be well grounded, must at least acknowledge to be based on what he had already seen, and consequently upon what had taken place in India up to the time of his death. He speaks of conversion in India as being next to impossible; and we must at least allow that he had the experience of the past to warrant him in such a conclusion, otherwise we cannot suppose he would possibly have made it. He speaks of an interview which he had with a Mahometan priest, at least one very zealous in travelling about the country, but "how long a time must elapse," he says, "before any Christian teacher in India can hope to be thus loved and honoured. Yet surely there is some encouragement to patient labour which a Christian minister may derive from the success of such a man as this in India, inasmuch as where others can succeed in obtaining veneration and attachment, the time may surely be expected, through God's blessing, when our endeavours also may receive fruit, and our hitherto almost barren

church may keep house and be a joyful mother of children." Again, in another passage, "With regard to the conversion of the Natives, a beginning has been made, and though it is a beginning only, I think it a very promising one." This surely shews us sufficiently what his feelings were regarding the barrenness or fertility of the church which he represented.

But regarding the Missions of the church of England in India, we have also several striking documents in the reports of the different years. For instance, in the year 1827, there is an extract from a letter of Professor Craven, in which he says, "that, with regard to conversions, we have as yet done nothing which can satisfy an unbounded zeal, which intent upon the object does not calculate the obstacles opposed to it. That there is not one convert, will not surprise the society which I have the honour to serve; but all that is possible to do, with the divine blessing, is attempted at present by one of the Society's Missionaries—Mr. Christian." In the following year we have the report printed, and in page 49, speaking of the same gentleman and of his labours, it says, "that he had indeed attempted a Mission, as is before mentioned, among the inhabitants of the mountains, and that it seemed a peculiarly promising one from the circumstance of the natives not being under the prejudices of caste, not being divided in the way which has been considered the most important obstacle to conversion in India, which caste," he says—and this is a point I wish to mark, "which caste is a prejudice that has been found insuperable by all the efforts of the most zealous and most exemplary Missionaries." So that we have here an acknowledgment that hitherto there has been an obstacle to conversion in India, which has been considered insuperable—which has been found insuperable by the most zealous and the most exemplary Missionaries of the church. Bishop Heber remarks that, except in Calcutta and its neighbourhood, there is no sect worth naming except the church of England. Of course he is speaking of Protestants; because, as I shall shew you at our next meeting, there are very considerable congregations of native Catholics in some districts; and I hope you will see that in some towns there are acknowledged to be more, than of Protestants in the whole presidency itself, by the Missionaries who are necessarily interested not at least in diminishing the numbers which they give.

But, however, there is another class of Protestants exceedingly active and zealous, and these are the Anabaptists, of whose establishment I before spoke, who certainly have most particularly distinguished themselves in the dissemination of translations of the Holy Scriptures.

Now a few years back, Abbé Dubois, who had been thirty years in India, publicly stated that not a single convert had been made by Protestant Missionaries. He was answered by several Missionaries, and

particularly by one who had been himself there, and who has been, I believe, much distinguished as a zealous upholder of Missionary establishments—Mr. Townley. There was an opportunity naturally of bringing forward any example in confutation of this strong and bold assertion; and this is in the first place the way in which he meets it—“But while I thus explain the means which Protestants missionaries employ for the conversion of the natives of Hindostan, and maintain in opposition to Abbé Dubois’ assertion to the contrary, that they are more likely to accomplish this end than any which the Jesuits have used; I nevertheless beg to state, that without God’s blessing they do not depend upon any means for success,” and fully do I concur in the opinion as he states his position. “Under existing circumstances there is no human possibility of converting the Hindoos.” Here is the experience then of a missionary who had been among them—“Under existing circumstances there is no human possibility of converting them.” Had conversions taken place, he could not and would not have asserted that on such an occasion as this, when he was professedly replying to the assertion that they had made no converts. Now, however he may be said to modify this position to a certain extent, and he thus speaks of the conversions that had taken place,—and this is an interesting extract, because it is the authority of a person who had been on the spot,—to what has been done also by other missionary societies. “My object is not so much to count the number of converts, upon whose sincerity we may rely, as to shew from my own experience that the work of conversion is actually begun in India”—“actually begun!” This was written, I suppose, in the year 1823 or 1824, or rather 1825, and consequently about forty years after the society had begun its labours. He proposes—he does not pretend to maintain that there were actual converts—to shew that the work has begun. “I have given three cases at least of native converts who have come under my personal observation, of whose real conversion I can speak with some confidence. When I left Bengal in the month of November 1822, there was one Hindoo, concerning whom the Missionaries in Calcutta had hopes that he was really, from upright motives, seeking admission into the Christian church. These hopes have been subsequently strengthened, and he has been actually baptized. Herein there has been a similarity between the first-fruits of missionary exertions reaped by the London Society, and that gathered by the Baptist Missionaries. The first Hindoo convert, effected by the instrumentality of the Missionaries of the Baptist denomination, was won to the cross of Christ after the society had commenced its operation in India about seven years; the London Society in Calcutta had obtained their first convert after about the same lapse of time. It may be added, that the Church Society reaped their first-fruits at Burdwan, after having had the faith and patience of the Missionaries put to the test during a period of about the same duration.”

Here, then, we have an admission that three societies were seven years labouring before they obtained one single convert; and he does not pretend to go on to say that from the beginning any great increase has subsequently followed; because, on the contrary, the very first passage which I read you is completely at variance with that supposition.

Now a Journal, a periodical particularly attached to the established church, and one that is considered essentially a religious Journal, takes notice of this observation, and expresses its astonishment that such a thing should be said, when the very individual who says it had been making a tour from town to town, and describing the success of the Missionaries as most extraordinary and satisfactory, and thereby leading his hearers to suppose that the Indians were becoming Christians by hundreds. This is the way in which it expresses itself—"Townley, in his reply to Abbé Dubois says, that to the best of his belief ten or twelve real conversions had taken place. Is this the language of Henry Townley in the sermons which he delights to preach in all the market-towns in the kingdom? Is this the language of Mr. Parson, who harangued so many Church Missionary Meetings in the course of the last year? We can only say, we never met with one of his hearers who viewed the business in this light." And I think that many of you who hear the statements popularly put forth, will find that this is not the impression that has been attempted to be made on your minds—that the work of conversion succeeded so very ill as this; and that by the acknowledgment of Missionaries themselves, they have been so disappointed in their hopes, that, in short, after years—the society had been established for, at least, seven years—of labour, it should have only produced one convert after such immense expense, after such immense trouble, cost, and personal labour.

In 1823, a letter was addressed by a person at Cambridge to that celebrated Brahmin, who became better known in this country after that period, and as he died here also, Ram-Mahoun Roy, who has been constantly spoken of as a convert to Christianity, though, I believe, that there are strong reasons for supposing that he never was completely weaned from his affection to the religion of his own country. One question, among others, that were put to him was, What is the true success of the great efforts which have been made for the conversion of the Natives in India to Christianity? His answer is dated the 2d of February, 1824, and was published at Calcutta by the Rev. Mr. Adams the same year. He says, "The answer to this question is a very delicate matter, because"—mind, I am not giving my own words, I am quoting from another person, and as his has been published by Missionaries, or ministers of the established or, at least, of the Protestant church, I therefore consider that I am quoting such authorities (and I shall make that point) as those who might be inclined not to take my assertions

without proof, will not consistently reject—"the Baptist Missionaries of Serampore have determined formally to contradict whoever shall dare to express the slightest doubt regarding the success of their labours ; and, indeed, have on different occasions given the public to understand that their proselytes were not only numerous, but also well conducted. But the young Baptist Missionaries at Calcutta, although they are not second to any other class of Missionaries, in India, in ability and in learning, or in zeal in the cause of Christianity, have the sincerity publicly to confess that the number of their proselytes, after six years of grievous labour, do not exceed the number of four. The Independent Missionaries also of this city, who have greater means at command than the Baptists, own with sincerity that their labours, as Missionaries, in the course of seven years, have not produced above one proselyte."

Such, therefore, seems to be the result of the labours of another of the most important societies for the conversion of Natives in India ; and not to have to return again to this society, I may briefly notice, the Mission which they endeavoured to establish in the Burmese empire by means of Judson and his lady, who were there a number of years. They have published their own Journal, and consequently those results which I shall give you are taken from their own confessions. They acknowledge that, after being seven years, they had not a single convert ; that, in the seventh year, they receive one ; that he afterwards brought another, so that in the end, they had made four proselytes ; when, in consequence of the war, the Mission was broken up. Here let me add again, there is this same mystic number of seven years which seems to mark the fruitless exertions of every society again spent in the task of conversion, and at the end only one convert is made, and that in the seventh year, and the number is in one or two subsequent years increased to four. Now we have described in the Journal of these persons how they proceeded in the work of conversion ; and we find that it was by presenting the Bible to the Natives and desiring them to read it ; and hoping, consequently, in that way, that they would come to the doctrines of Christianity.

Now, coming therefore to the general conclusion, with regard to the whole of India, we find again, on the subject of conversion, that considering India altogether, not with reference to one religion or another, one society rather than another, it must be acknowledged that there has been little or no result. In a work which appeared in 1822, entitled *Considerations on the State of British India*, which was well known to the writer, Mr. White, he gives us his experience on the subject of Indian conversions. "The extraordinary conversions," he says, "announced in the *Quarterly Review*, may have taken place, but in the East they are unknown. The individuals who have embraced the Christian religion are for the most part considered as persons driven away from their own

caste for their crimes, and drawn to the new religion by its less severe morality." Thus, therefore, again the same circumstance is mentioned—that all those who have been converted were persons of the lowest caste; and we have this very severe remark, one which I hope is not correct, that persons were drawn to embrace the religion preached to them, because, by embracing it, *they adopted a laxer code of morals*. A Journal also about the same period, a periodical, and one certainly as far as I have noticed, which does not seem to be adverse to the cause of Missionaries, expresses itself in this manner. "It is a fact that may be unpalatable to those who may be looking for the conversion of Hindostan, but which ought not to be dissembled, that up to this day Christianity has made little or no progress among that people. Thirty years have passed since the Missionaries commenced their labours, and it may be confidently asserted that more than three hundred converts have not been made in that long space of time, among whom it may be doubted whether any Brahmins or Rajahs can be named;" that is, persons of the higher-class." Again, another authority which I will just quote, before leaving this point. The Asiatic Journal for 1825 observes that, "In the actual state of the Hindoos, the difficulties which are opposed to the progress of Christianity, are altogether insuperable. There is not the slightest reason to believe that the sweet and mild truths of Christianity will make them renounce their errors." This Journal again, which has considerable sources of information, declares that, "So far as experience goes, there is no reason to think that it is impossible to convert the Hindoos; but that hitherto obstacles completely insuperable have been found."

So much, therefore, for the propagation of Christianity in India. You have seen how it is acknowledged by the very persons who are interested in the success of these Missions, by persons who have all the means for arriving at correct information regarding them—and I have not quoted one single Catholic writer—you have seen from such authorities as these therefore, that hitherto, at least, nothing has been done which can be considered at all as demonstrative of the divine blessing upon the labours of those who have undertaken the task. Their labours may be considered as completely unsuccessful, because that after all, one or two, or even some hundreds, should join the Christian religion, would not be wonderful in any case in whatever form presented to them, because there will always be local and personal interests, there will also be individual minds which will be led to embrace almost any system of opinions presented to them out of such an immense number of persons; and consequently this is not what we understand, or what the church has ever understood by the work of converting heathen nations to Christianity.

Now we will go to North America. Here we have circumstances of another character, but still of a very interesting nature. It is necessary

carefully to distinguish the work of conversion, when undertaken alone and upon its own merits, and the work of civilization. In India, the case is such as to admit of a very fair test. The people are in possession of the arts of life, sufficient at least to make them satisfied with their own condition, even perhaps inclined to look down upon European civilization as of a lower character than their own. They consider themselves in possession of literature; they have sacred books; they have other documents which they consider to rest upon grounds sufficiently demonstrable; and consequently they are not so easily led by anything but by the presentation of the truth itself, as truth preferable to these opinions in which they have till then believed. But when you go among savage nations you present to them not merely religion, but also the arts of life. When the Missionary bears in one hand, indeed, the Bible; but with the other presents to them the plough, and the arts of life, and all that can make them comfortable, and put them on a level with those persons that they see around them, and whom they are obliged to acknowledge to be superior to them, there is immediately brought a motive of such a different character, that it is extremely difficult to decide whether it is the doctrines that are presented on the one hand, or the result of those doctrines on the other, as visibly illustrated in the amelioration of the condition of man, which is the influencing motive. Now if to this you add a still farther consideration, which is, for instance, that the people so addressed are actually reduced to a small and insignificant number, that they see themselves completely surrounded and amongst, while they are absolutely incorporated with, persons of a different way of living; they see by this difference in their opinions they have been enabled to overcome them, and have become their masters; they know that it is thus that civilization which goes hand in hand with religion, that in reality makes them so superior to themselves, and we cannot be surprised that, after struggling for years against them, they at length give way, and yield up their old habits, and also those religious opinions and feelings that can no longer be maintained without them. This I consider important to the proper estimate of the only two scenes in which it can be said that Protestant Missionaries have at all succeeded; and, I think, when you have followed me in the slight history which I will sketch of them, you will acknowledge there is great truth in this observation.

No sooner was the Society for the Propagation of Christianity, and the other for Promoting Christian Knowledge, founded in this country, than it was determined to establish Missions among the Natives of North America. The first attempt, which took place in South Carolina, completely failed; it was renewed a few years after, and very nearly about the same period Archbishop Tennison undertook the task of commencing the work by sending Missionaries. Accordingly one was

sent. He went in 1704; but, after a very short time, finding all his efforts unsuccessful, in consequence, as he says, or at least those who have written of the mission say, in consequence of the French Catholic clergy being on the field before them, and having already gained the minds of the Natives, he was obliged to return to England. The attempt was resumed in 1709, and the Missionary made use of was one calculated every way for the task: for he possessed the language of the Natives among whom he went perfectly, and to aid him in his labours, he had a translation of the New Testament sent at the same time among them, which was made also by a person fully competent to the task. This Mission then was founded in 1709, and in 1719, that is after ten years, it was again given up, and the reason is, that the society could no longer maintain such an expensive Mission. Some years after, it was once more renewed under Mr. Milne, and at that time it may be said that the Mission appeared to be attended with some success.

It is necessary to observe the historical circumstances connected with these tribes. The Missionary of whom I spoke had been sent to the Mohawks, who were then in the neighbourhood of New York. The Mohawks formed a part of the six nations. During the American War they took part, with the exception of two of the tribes, with England, and in 1770 they received a most bloody defeat from the tribes of the United States. The consequence was, that the confederacy was put an end to, and the Mohawks, with a portion of the other troops, emigrated from the territory of New York under the guidance of Sir John Johnson, to whose family they had been particularly attached, and George the Third gave them a tract of land of one hundred miles in length and twelve in width on the Grand River. I mention this fact, to shew how the circumstances of the Mission to which I am going to allude are essentially the same as those first established in the vicinity of New York, so that it may be said that these Missions, more or less, have been continued for about one hundred years; and as a link between the two Missions it may be sufficient to observe, that at this day they preserve the church plate which had been sent by Queen Anne to their former settlement. Here, therefore, there has been a Mission among these Native Indians. The first person whom I will quote to you is one who has written expressly the History of the Missions in America—Mr. Brown. In order not to give you merely my own impressions of the results of the work in my own words, I will give it you in that of another Protestant writer. “This history,” he says, “is a continued series of failures, the less to be expected, because some circumstances seemed to point out these nations as peculiarly prepared for the reception of the Gospel. They generally believed in the unity and spirituality of the divine Being; they are not idolaters; their religion is free from those obscene and bloody rites which are the usual attendants of superstition,

and, amid all the vices which ignorant and restrained passion produces, they are characterized by great good sense, and correct moral feeling, which might make more civilized nations feel remorse from the neglect of their own advantages. To such a people, therefore, it might be expected that Christianity would have been a welcome guest; and, indeed, Missionaries have, in almost all cases, been kindly received among them, and heard with respect and attention; so that, in many places, the first appearances promised a permanent establishment of Christianity, without a single exception. However, these appearances have proved fallacious." Such is the result therefore of Mr. Brown's history of these Missions at the early part of the present century.

But to enter into a few details. We have a letter published in the Report of the Society for the Propagation of the Gospel in 1831 from Mr. Leeming, who gives an account of his Mission, he being the resident Missionary among these Mohawks. He says, He has still the care of the Mohawk Indians on the Grand River, and that he has great pleasure in being able to state that they are very attentive during the time of divine service. He has twenty-five communicants, and baptizes at least fifty children a year. His schoolmaster also has twenty-five scholars. So that the extent of his labour for so many years in this tribe is twenty-five communicants and twenty-five scholars. Again, the same year, the Rev. Mr. Stewart, who afterwards removed to Quebec, went there on a species of visitation. He says, that on his arrival he found a new village, inhabited by the English, and two miles from the church of the Mohawks. On the 5th of June he baptized twelve children, and administered the Lord's Supper to twenty-four communicants, precisely within one of the number stated by the Missionary, in the village of the Tuscarora tribe, which was the tribe, a portion of which I said emigrated with the Mohawks. "I baptized," he says, "five adults and eight children." He then goes on to say after of the Mohawks: "This tribe is now going on with retrograde steps, in the knowledge and exercise of Christian principles. These Indians were anciently the most attentive of all the tribes to public worship, to the use of our Liturgy, and the instructions of their church; but now the light of the Gospel is becoming more dim amongst them, it is not however entirely extinguished, and I hope, with necessary assistance, it will be so revived as to shine brilliantly before the neighbouring nations." Thus, again, is one of the oldest Missions in a retrograde state, and in a state falling into decay, and Christianity almost extinguished.

In the year 1827, we have another Report of the Missionary Hough. Speaking of this very people, the Mohawks, dated 17th September, he says, "After a residence of some months in this country, I have paid attention to the character of the greater part of the Indians who have professed Christianity. I hope that many of them are really Christians;

but I am sorry to be obliged to say, that I fear that many of them are unworthy of the name they bear, being given to drunkenness in the last extreme. This is their besetting sin ; and, on account of it, some are reduced to a most miserable state." This, therefore, is the report of the state of this Mission ; the oldest attempted by the Societies established in England.

With regard to the tribes that did not emigrate, and that remained in the United States, the only account that I have been able to find of them is from a work published in America a few years back, by the Rev. Dr. Morse, in which he says, " It is one hundred years since the rite of matrimony has been at all used among them ; and, consequently, they are living more like wild beasts than civilized men."

Now, I am willing to acknowledge, that within these four or five years there has been, to all appearance, a most important change in this part of the Missionary district, in consequence of the work having been undertaken among some of the tribes, especially on the Mississippi, by an individual at least half native—one of the parents being of that tribe, the other being English—and in consequence of his having had the benefit of European education, together with the confidence of his own fellow-countrymen. It is the Wesleyan Missionary Jones. It is certain that he has succeeded in bringing a considerable number of individuals to the profession of Christianity ; and it is the first instance, I may say, in which the labours of any Missionary has been successful. But what I was going to observe is, here are these persons, situated, as I remarked, in the midst now of the English, their hunting grounds almost completely taken from them, and obliged, necessarily, to settle down into that only form of life which is suited to their present position, and which they see followed by all those around them. What has been done has not been merely to present to them Christianity ; but it has been giving to them the advantages of civilization—it has been presenting them with the means of settling themselves in a comfortable and reputable manner. The government has even built houses for them ; it has given them all the necessary implements of agriculture ; it has presented them with the means of cultivating the ground ; and the consequence is, they have adopted Christianity, if I may so say, as a portion of the civilization to which they have been brought—not that I wish to find fault with this—not that I wish to say it is not right that civilization should go hand in hand with Christianity ; but I mean to say it is not the fair experiment of the principle proposed, when it is upheld, not merely by advantages, but absolutely almost by the force of necessary circumstances, which made, as it were, no alternative between receiving Christianity and refusing civilization. Now, even here, I must observe, however, that experienced persons have remarked, that what is now doing is only what has been before ; and a late Traveller in India, one very

especially attached to the Protestant religion, went to visit this settlement, and expresses his extreme satisfaction with what he had seen; but adds his regret to find experienced persons, and persons who perfectly understood the Indian character, did not go with him to the extent of his satisfaction, because they said, that precisely similar effects had been seen before, through the energy—through the particular influence of individuals; but, as he says, all these effects were lost, and they had always been proved to fall back again into their former state as soon as the hand which guided them had been withdrawn. Consequently, it may be considered as a state of experiment—that is to say, we have to see as yet how far this people hold the religion they have received, and how they will continue the profession of Christianity after the individuals to whose influence it has been attributed by every one shall have been removed from them.

There are a number of secondary Missions, at least comparatively of small interest to us, of which the history is very much the same throughout. For instance, in 1765, a Mission was founded for the Calmucks, under the special protection of the Empress Catherine of Russia, at Sarepta, by the Moravians. Now, Dr. Henderson, in another mission, visited them, and, in his *Christian Researches in Russia*, has given the result of his observations. It is, that after fifty-six years they have not succeeded in making one single convert (adults I mean to say); all that they have done is, they have baptized a few children who gave encouraging hopes, but among the grown natives there has not been an instance of conversion. I might say the same of many other Missions of the Moravians. Between 1735 and 1758 they established seven Missions in different parts of the world; one in Saxony totally failed; one in Prussia, one in Ceylon, one in Georgia, and one or two others; but not the slightest trace is to be found of them; and I believe no one exists in the present day. Before leaving the Missions of the Moravians, I may say that several travellers—I will mention two, Klaproth, a celebrated traveller, and Gamba, have both of them remarked, particularly the first, that all these establishments, wherever they have taken place, end at last in being nothing more than mercantile communities, which are chiefly occupied in trafficking with the natives, and, though exceedingly inoffensive, they do not answer in any way the purpose of proselytism, or gaining the natives to Christian truths. In 1802, Messrs. Brunton and Pattison opened a Mission among the Cossacks, however, the same conclusion is acknowledged by Dr. Henderson, it totally failed, as well as one attempted by Mr. Blythe, and at last the Emperor Alexander would not allow it, put an end to it, and forbade its being prosecuted; but before that they are acknowledged not to have produced any fruit.

Now, before leaving this subject, speaking of Missions in general, not

in one corner or another, but all over the world, I will quote one authority. "We should lay aside," he says, "this history of the propagation of Christianity among the heathen with some mortification and despondency, if our hopes of the diffusion of our religion depended on the success of such undertakings as the present work has recorded," that is to say, the attempts made by different Societies to propagate Christianity chiefly among the Indians of America.

There is another Mission, which may appear at first sight to have been attended with considerable success, and that is the Mission to the Sandwich Islands, undertaken very nearly with the same advantages—or, indeed, greater—as I described regarding the native tribes of America. It is a very singular fact, that it is the only instance perhaps on record of a nation having been led, by its own individual observation, to desire Christianity to be presented to it; and, consequently, be willing to receive it under whatever form it should first come. It is a known fact, that it was the Natives of those Islands, in consequence of seeing the great superiority of the traders with them from Europe, principally from America, which led them to ask for Missionaries to propagate Christianity among them. This at once, therefore, forbids our considering the establishment of Christianity there as the result of any principle of faith which was presented to the acceptance of the Natives. It was, manifestly, their own desire, before they knew anything of the doctrines of Christianity; they conceived Christianity to be a better system than their own, because it gave men a manifest superiority of mind and character over them; and, with exceeding good sense, no doubt they determined upon embracing it. But it cannot be considered, therefore, as a fair specimen of the success that Protestant doctrines will have, when preached to Pagan or Heathen nations.

I should be sorry even to enter into the history of this Mission, on another account. Having acknowledged thus much, that there has been all that can be called outward success—that is to say, that an immense number of Natives have embraced Christianity, and having excluded them from the object which I have in view, which is, to try the strength—the power of the principle on which the different systems of Christianity are preached, I say I should be sorry to enter into the history of this Mission, because it seems to present one of the most lamentable examples of the effects of misguided zeal that probably can be conceived. I have with me extracts from writers, describing the state of these Islands after they had been, not converted, but subjugated by the Missionaries; after they had made themselves masters of the whole temporal dominion, after they had made the king and the people there subjects, after they had deprived them of all that simplicity of character which they before possessed; and I am sure that you would not believe it possible that any men, under the shelter of the Word of God, profes-

sing to preach the doctrines of Christianity, could have reduced any country to such a state. The persons who have visited the Islands have said, that instead of having been a blessing to them, it has been their total ruin; that the system of Christianity forced upon them has been such as totally to render them, instead of an active open hearted race, to render them crafty, indolent, treacherous: so that immense tracts of country, which formerly used to be seen covered with most beautiful crops, were afterwards found in a state of total barrenness; that the cultivation of their most important plant, the bread-tree, was becoming so neglected, that there was great danger of its becoming extinct in the Island; that there had been feuds, and quarrels, and disputes, and that at length one of these persons, one of the most intelligent of the princes of the country, one who was the first to embrace Christianity, and to receive and cherish the Missionaries as friends, fitted up an expedition to emigrate with some of his subjects from his own country, because he could not bear the severity of their temporal dominion over it. These are facts which have been published in this country. I shall have, perhaps, to return to say something of this Island in my next discourse, when I enter upon the Missions which have been established there by the Catholics within these few years.

But such, however, seems to be the result of the Missionary system, as hitherto tried, in every case; and I am not conscious of having concealed anything—of having overlooked any testimony which appeared to go against me. I have carefully weighed all I have stated; I have extracted, in almost every instance, from original reports; I have only given you half, nay, scarcely half of the materials which I have put together in examining the subject, and the result seems to me satisfactory beyond anything, that hitherto the attempts made to preach the gospel to the heathen upon the Protestant principle, upon that of presenting to them the evidences of Christianity, without any sanction of authority, has in every instance, almost without exception, failed.

Now, there is another point to be examined. I have met constantly, in the Reports of Societies, and in other publications, an account of many persons being converted; and I have not been able to help noting certain criteria, which I think of great importance in estimating the character of the conversions which I slated. In the first place, we must not allow ourselves to be led away by those reports which speak of the immense number of copies of the Bible, and of the New Testament, which have been distributed among the Natives of different communities among the heathen; and we must not suppose that these are in proportion to the conversions, or that we have to conclude that, because an innumerable quantity of Bibles are given, that therefore, at least the same large number of conversions are made. For, in the first place, it is well known that these Bibles are sent out in cargoes; that they sometimes

accumulate in warehouses ; that often they are distributed to persons who make no use of them at all, or make them serve for any purpose, as you will see by the examples that I shall give you just now. For instance, General Hislop, in his History of the Campaigns against the Mahrattas, says, "These Missionaries think that the distribution of the Gospel in Chinese, Japanese, Sanscrit, Hindostanee, and Malayee, among this people, is sufficient to obtain their purpose ; and so they send out these books to English agents and residents in various places, so that they count the number of their converts, and the fruit of their labours, in proportion to the copies distributed. We ourselves have known many residencies of the Agents of the East India Company towards the East, where a vessel never arrived without a case or bale of Chinese Bibles for distribution. The resident sent them in every direction, by hundreds at a time. The Chinese looked at them, and said that they had more beautiful histories in their own literature ; so that they had not the slightest idea whether they were sent them for amusement or instruction. But, after having read them, they threw them aside entirely, and the resident could distribute no more copies ; but the ardent zeal of the Missionaries at Malacca, by one vessel after another, sent him new ones in heaps, so to speak, still they were accumulated in his offices, and at length he was obliged to place them in a warehouse out of his own dwelling." "This is the Missionary," he continues, "of whom the English papers have said, not long ago, that he had written to the Missionary and Bible Societies, that they might send him millions of Bibles." "In this way," he adds, "it would be easy to distribute them." I have seen a letter, and I quote it, though it is of Catholic authority, written by the Vicar Apostolic of Siam, in which he relates precisely the same circumstances. He says, "Two English Missionaries have arrived, and have been distributing Bibles in every direction. The people have used them to wrap or fold up merchandize in shops, and that" he says, "is literally the only use made of them. Some of them, however, bring them to us" that is, to the Catholic Missionaries. He then remarks, "In this way reports are sent over, reckoning the number of conversions made by the number of Bibles distributed ; but I know" he says, "from my personal knowledge, that not one single conversion has been made by these Bibles." In the Paris Asiatic Journal we are assured, upon the intelligence of a letter from Macao, that the copies of Dr. Morrison's Bible, which had been introduced into China, had been sold by auction ; and that the greater part had been bought by manufacturers for different purposes, but principally by the makers of slippers, with which they used to line them." It is painful, and disagreeable, and perhaps hardly becoming the solemnity of this place, to mention such circumstances ; but, however, they are important, for the purpose of undeceiving those who fancy

that all those Bibles that are sent forth are put to a useful purpose; whereas, it too often leads rather to a disrespectful and degrading use of the Word of God. But the fact is, that the Bibles which are so sent are easily received by the Natives, and willingly, but under peculiar circumstances. I will read to you an extract from Mr. Martyn's *Diary*, "Early the next morning they set me ashore, to see a hot spring. A great number of Brahmins and Fakirs were there. Not being able to understand them, I gave away tracts. Many followed me to the budgerow, where I gave away more tracts, and some Testaments. Arrived at Monghir about noon. In the evening some came to me for books, and, among them, those who had travelled from the spring, having heard the report that I was giving away copies of the *Ramayruna*," an epic poem, containing the adventures of the god Ramah. "They would not believe me, when I told them that it was not the *Ramayruna*; I gave them six or eight more." So that the Missionary not understanding the people, might have easily conceived them zealous to have the Word of God, and he would have given that impression to the public; and they followed him some miles for copies of this book, not understanding what it might be. "A man followed the budgerow along the walls of the fort, and, finding an opportunity, got on board with another, begging for a book, not believing but that it was the *Ramayruna*." However, in another place he tells us, that he did send a copy of the Bible to one of the Native Princesses. Now you shall see how little good it was likely to do her, and what a small chance of conversion there could be by such a process. "The Ranee of Daoudnagur, to whom I had sent a copy of the Gospels by the Pundit, returned her compliments, and desired to know what must be done for obtaining benefit from the book; whether prayer, or making a salam [a bow] to it?" This, therefore, was all the idea which she had of the book which had been presented to her—merely the idea that some superstitious homage was to be paid to it.

I will simply give another specimen. A traveller, or resident rather, says,—I quote again upon the authority of the same *Asiatic Journal*,—"A version was sent by the Societies in England, among the Tartars of the Caucasus, supposed to be in their language. When it arrived they could not read it, and the consequence was," as the writer says, "all the copies were torn in pieces, and made use of as wadding for guns." The Chevalier Gamba observes, that a great number of Bibles had been sent thither, for the purpose of converting the natives; but, he says, as a great part of them cannot read, of course they can make not the slightest use of them, so that, at present, they are perfectly thrown away.

These are a few examples, merely to show you how very fallacious the rule is, to judge of the extent of conversions, or of the progress made by Heathens in Christianity, from the returns of the distribution of Bibles among the natives.

Another point is with regard to the number of scholars. The reports sometimes give a very abundant supply of scholars in these schools. Now, it is very singular in this regard, that several Missionaries constantly write, that all their congregations consist of their schools. For example, one at Dinah says that, "the schools are well frequented, and are attended with great attention; but I cannot say that there is one who really prays."

That to which I particularly wish to draw your attention in the first instance is, that the Missionaries constantly say, that so long as they can give the scholars something to eat, so long as they can support them, they are attentive, and they are sure of being followed; but the moment the stimulus is removed, they are no longer listened to.

The schools in India are numerous, are very well frequented. With regard to this particular part of Missionary labour, there are again two striking remarks. The first is, that it is acknowledged that the Indians have no objection whatsoever to go to the schools, and even to send their children, but they are not led in any instance to embrace Christianity. This has been proved. Mr. Lushington, in a work published in 1824, entitled *Charitable Institutions founded by the British in India*, enters into full and lengthened remarks on the subject, and says, "It has been now proved that the Indians will allow their children to go to the schools, because they learn there reading and writing better than at others, but the result of it has not been one single case of conversion. Not only so, but actually Christianity is carefully excluded from the teaching of these schools, so frequented." We have an instance in Bishop Heber, who tells us, that at Benares he found the schools well frequented, and a great many children, as many as 140 boys. Afterwards, when he went to see one of the most celebrated Pagodas, or heathen temples, he found one of these boys wearing the brahminical string, who shewed himself most forward in his learning, and most clever in his answers at school, there shewing him through everything, with manifest eagerness and interest, as if he perfectly felt that all that was shown was his own, so that he was as complete a Hindoo as though he had never frequented an English school. This struck the Bishop extremely, and he made an observation upon it, "The remark of the boys opened my eyes more fully to a danger which before struck me as possible; that some of the boys, brought up in our schools, might grow up accomplished hypocrites, playing the part of Christians with us, and, with their own people, of zealous followers of Brahma; or else, that they would settle down into a sort of compromise between the two creeds, allowing that Christianity was the best for us, but that idolatry was necessary and commendable in persons of their own nation. I talked with Mr. Frazer and Mr. Morris on this subject in the course of the morning. They answered, that the same danger had been foreseen by

Mr. Macleod, and, that in consequence of his representation, they left off teaching the boys the creed and commandments, choosing rather that the light should break on them by degrees, when they were better able to bear it." This, therefore, may be considered as the general system, that the attendance at the schools may be great, but that Christianity is not even taught.

Another criterion is with regard to the congregations established. I could read you a number of extracts from missionaries, who have acknowledged that they have extensive congregations, and sometimes many hundreds, but they do not feel that they have made one single convert. Henry Martyn, among others, acknowledges himself that he has an extensive congregation, but in the whole result, the whole time of his Missionary labours in India, he had the satisfaction of making, at most, one single convert on whose sincerity he could depend, although his church was constantly attended. Indeed, it is impossible not to be struck with the feeling of chagrin and natural despondency he feels on this subject. He says, for instance, "The service in Hindostanee was at two o'clock. The number of women not above one hundred. I expounded chap. iii. of St. Matthew. Notwithstanding the general apathy with which they seemed to receive everything, there were two or three who, I was sure, understood and felt something. But, beside them, not a single creature, European or native, was present." In another place, he tells you that he has been disappointed, because he had a thinner congregation. He had been endeavouring to undeceive them regarding the errors of popery, and the consequence was, hardly one of them came; and next Sunday he says, "I suppose I shall not have one." So much for the nature of the congregation that assembled together, and were brought together by an able Missionary, for a time.

There is one extract from the Report of the Church Missionary Society, which I will just mention. The Missionary says, "I have here five hundred persons who live by the daily allowance of the Government, and, in consequence, are under my inspection. Having the people thus more at my disposal, I hope, under the Lord, the word will produce its effect, although I may not see the fruit so much desired."

These examples may be sufficient as specimens, because I wish them to be considered as nothing more. I even feel I have suppressed several passages stronger than those I have quoted; and one, which I have noted down in one of the reports, in which it is said, that very probably not the present generation, but our children's children, will be those who will see the fruits of our present Missionary labours.

Now, in concluding, I wish to say a few words about one Missionary Society, which was founded, as I mentioned, about the same time as the Baptist and Church Missionary Societies, that is, about 1794,—the Scotch Missionary Society, which has also been labouring in India for

some years. I have not said anything about the result, about its success, but a pamphlet, which I have in my hand, contains the address made in the course of the last year, the 25th of May 1835, by a Missionary of the assembly, the first Missionary to India. He details, in a very interesting manner, the defects of the system followed hitherto; he dwells upon the difficulties to which the Missionary is exposed, when he is going to preach the gospel; that he does not know from whence to draw his evidences; that he has no authority to appeal to; that, if he speaks of the internal evidence of the Scriptures, the Hindoos and the Brahmins can meet him with the internal evidences of the vedas and the shasters; that if he appeals to the miracles of our Saviour, they have a string of miracles which they believe are represented as equally authentic. And, consequently, he goes through all those motives which the Missionary can be supposed to present to the Natives, shewing the impossibility of any one succeeding. He enters then upon the system of education, and observes, what fully bears me out in what I have said, that in India, the effect of education, as hitherto instituted for the Natives, has only been, as he says, to make them, in his strong phrase, "leap over Christianity, and plunge into Atheism;" that the education is sufficient to shake their belief in their own religion, but has never, in any instance, succeeded in making any of them Christians, and, consequently, that it is not the method to succeed. He proposes—and the Scotch Missionary Society has, I believe, acceded to the proposal—that he should adopt a totally new system, that is, taking the Natives during childhood, and trusting exclusively for the propagation of Christianity in India to the Native Teachers. His address has been produced by him as the result of experience, and proves all I have said, viz., that the system hitherto followed is considered to have proved abortive and unsuccessful.

This, therefore, is the view which I have wished to present to you. As you have observed, I have made a point of quoting no authorities that could be considered hostile to Missionary Societies; not only, I mean, I have quoted no Catholics, but I am not conscious of having quoted a single writer, of any sort, whom we could have any grounds to suspect was hostile to the scheme of proselytism. I have endeavoured to choose my authorities as much as possible from Missionaries themselves, who have thus given their reports, or those who are in some way connected with these institutions; and the result has, I think, been such as, balanced with the means employed, with the immense resources both material and moral, with the wealth, and still more with the superior attainments of those who have gone forth, will justify what I have said. It has not been commensurate. Rather, if we are to look for the blessing of God upon the method of propagating the faith which he has established: if the blessing is to be manifested by the success of those

who undertake the task: if there was a promise given to those who succeeded the Apostles, not merely in their ministry, not merely in their doctrines, but in the very course they pursued, I say, we have every evidence here that it was not to this system to which the blessing of God was attached.

Now, I have carefully abstained, as I am sure you will acknowledge, from anything which has often been said, when treating of such topics, for the purpose of decrying or invalidating the system which has been followed. I have not said a word about the character of the Missionaries; I have not, as has been often the case in official documents, represented them as uneducated persons, as persons not fitted by their acquirements for their task. I have not endeavoured to throw the slightest aspersion upon their moral characters; I have not insinuated the slightest thing against the motives which moved them to this work; I have not hinted that there is anything like personal interest in the management of all these Societies; I have carefully abstained from everything of this sort; I have made use simply of the facts as given; I have considered each society, each religion, as possessing necessarily the right to consider and to understand what are the proper instruments for effecting its own ends. I have considered, therefore, that each of these Societies has, necessarily, the instruments whom they consider qualified, under God, to give efficacy to their views; and, therefore, I have contented myself with nothing but their results. And, I will say, it is impossible for any one to peruse these documents as I have done, and make oneself familiar with them, without, instead of feeling anything of contempt or aversion towards those who have engaged themselves in a thing that can only lead them to fail, to see what a fund there is of beautiful and religious spirit in this country, if it were only directed in those channels in which God wishes it to be directed, that it may be efficacious. It only shews, that at this moment, there are yet the remains of that spirit which impelled so many of our countrymen, in former ages, into foreign countries, and, as we will shew you, with complete success, so as to be the instruments, under Providence, of the complete, and permanent conversion too, of many great nations to know and to profess Christianity. And, therefore, it must make it hereafter of great interest to us, who believe it is so, to do everything in our power, not merely by word, but by example, and, especially, by going before all others in feelings of charity and kindness towards all; to shew those whom we believe to be in error that they are so; and we have every reason to hope, every reason to promise ourselves, that, if it ever can be, this country will be once more what it was several ages back, the centre from which Christianity will diffuse itself over the nations of the earth: and that this may be once more so, is a blessing which I pray God to grant.

LECTURE VII.

THE SUCCESS OF CATHOLIC MISSIONS.

LUKE XI, 20

"But if I by the finger of God cast out devils; doubtless the kingdom of God is come upon you."

IN the Gospel which the church presented to your meditation in the service of this day, it is related how our blessed Saviour cast out a devil from one that was blind, and deaf, and dumb. He draws from this circumstance, in the words of my text, a strong proof that, inasmuch as such wonderful power could not be attributed to any human, or any other agency, but that which came from God, his hearers must in consequence acknowledge that the kingdom of God was really in his person brought among them. Now, as the venerable Bede observes, in his commentary on this passage, what on that occasion was done in the body, is daily performed in spirit in the church of Christ, by the conversion of men unto the faith. "Inasmuch," says he, "as the devil being thence expelled, their eyes are first opened to see the light of God's truth; and, afterwards, their tongues being loosened, they are employed in his praise." And, in the same way as this, efficacy and power was, by our blessed Saviour, used as a proof that the kingdom of God was indeed, with him and through him, presented to the acceptance of the Jews; so, may we say, that the same proof is to be followed by a similar demonstration—that, where that power at present exists, there also is the kingdom of Christ.

Such, my brethren, is the topic on which I wish to occupy your attention this evening—that is, upon the completion of the task which I commenced at our last meeting; when, having laid before you the touchstone, as it were, of the true rule of faith, which was to be found in the power that it had of being an instrument in the conversion of those

who knew not Christ, I entered into the application of this proof to that principle of religion, to that ground-work of faith, which is held as essential by those who differ from us on this head. I showed you, making use, excepting in one or more merely confirmatory instances, but otherwise, making use exclusively of documents put forth by persons having a natural interest in the establishments to which they belonged, for propagating the name of Christ among the heathen; I showed you from these, that hitherto it was acknowledged that no success had attended their labours, but, that in every country, the East and the West, the presentation of Christianity, with those sanctions, and upon the basis which their religion required, had proved abortive.

I then promised to go into the other side of the question, and to show you, from the progress, from the actual state of those efforts which had been made, and are daily making, by Catholic Missionaries, for the purpose of converting infidels and heathens to the faith of Christ—to show you, that the divine blessing does appear to rest upon their efforts; and that they succeeded in that very field where the others acknowledge that they have failed; yea, and that they succeeded according to the confession of those very individuals. Such is, therefore, the task upon which I enter.

It was originally my intention, as I believe I did in part intimate, to begin my account from rather a remote period. It was my intention to have commenced the history of the Catholic conversions from those centuries in which it is universally acknowledged, by those who differ from us in belief, that the *peculiar* doctrines, as they are called, of the Church of Rome, were established sufficiently for it to be said, that the Church which sent out its Missionaries was precisely the same as that which now bears the name of the Roman Catholic church; and I should have commenced, probably, from the seventh or the eighth century. But I soon found that it would be quite impossible for me to condense into even a lengthened discourse, the materials which this would have obliged me to bring before your consideration; and, therefore, I think that, however my cause may in some respect appear to suffer by laying aside what I consider a very powerful support to it, yet I think that you will naturally take more interest in those circumstances, in those occurrences, which are nearer our own time, and which can be put fairly in contrast with what I exposed to you at our last meeting.

There may be a difference of circumstances in former times, (for there might be causes in operation which cannot now be discovered, and, consequently, the success which attended those Missionaries, who were sent forth by the See of Rome to convert the nations, for instance, of the North of Europe, may be supposed to have had power, dependent upon circumstances, which now no longer can act), and it is on this account, therefore, that I wish merely to confine myself to later times.

But I cannot pass over one circumstance, that is, the case of the conversion of this country, after the invasion of the Saxons, to the Christian religion. It would be a very interesting, and a very important inquiry to any person endowed with a true, candid, philosophic mind, and, at the same time, having the patience to look minutely into the circumstances of the case, to inquire, what were the causes that produced the almost instantaneous, the durable, the general effect which the preaching of the first emissaries, or missionaries, who were sent by St. Gregory into this country, did produce?

Now, it is singular, that at the time when this happened, and by the individuals themselves, it was considered that no power could have produced it, and that no power did produce it, but the gift of performing miracles, which they believe to have been granted by Christ on that occasion. I will observe, in the first place, that, in discussing the subject of the continuance of miracles in the Church of Christ, the late Professor of Divinity in the University of Oxford says, "There can be no difficulty in acknowledging, that when in later periods any persons sent forth to preach the gospel were placed in similar circumstances to those of the apostles, there can be no difficulty in acknowledging that God may have assisted them by the same power as he did in the first instance, and that he may have given them the power of working such signs and wonders as might be necessary for the conversion of this people; and, in fact, there can be no more rational, no more philosophical objection to the existence of such a power at that period, when wanting to produce precisely similar ends, than there could be to its exercise by the first Apostles."

Now, I believe that there is not one who is acquainted with the life, with the writings, and with the character of the great Pontiff, justly called THE GREAT, who sent these Missionaries into our country, but will acknowledge him to be a person infinitely above all suspicion of anything like craft, or an attempt to deceive mankind; and I believe that no one who considers the circumstances under which these men, who first landed with Christianity on our shores, came to the task, the dangers which they braved, and that which they renounced, the very feeble prospect, as it were, which they could have of producing any great effect in a country whose very language they did not understand, and wherein they must be considered with jealousy and hatred, almost as enemies, there is hardly one who can for a moment imagine that anything but the purest and the best of motives could have instigated them to undertake so toilsome and so thankless a task. And yet we find that St. Austin did write to that holy Pontiff, that it had pleased God, through his hands, to perform such signs in the presence of these idolaters, as had led them to embrace in consequence the faith of Christ: and we have the answer of the holy Pontiff, in which he exhorts him, not

to allow himself to be puffed up, or made in the slightest degree vain, by the communication of this supernatural gift: and so convinced was he of its reality, that we have another letter of his, in which he communicates the fact to the bishops of the East, as a new proof of the assistance afforded by Christ to his church in the task of conversion.

Now there is so much appearance of sincerity on both sides, that there is little reason to think that there could have been any motive for any fiction or deceit; because, as the work of conversion was really performed, it was a merit and a consolation to the individuals sufficient to dispense with any such false and such disingenuous arts. His arguments are such, that even Protestants, exceedingly opposed to the Catholic doctrine of miracles, have acknowledged that in this instance they must attribute the conversion of this country to that circumstance. And, merely to give one authority for that opinion, that of Fuller, he thus writes, "This admonition of Gregory is with me, and ought to be with all unprejudiced persons, an argument beyond exception, that though no discreet man will believe Austin's miracles in the latitude of monkish relations, he is ignorant and uncharitably peevish and morose who utterly denies some miracles to have been wrought by him."

I mention this instance, and have dwelt thus at length, to show how, at least in the belief of those who undertook the work, in these ages it was supposed that God did assist them, so as to show, that by the finger of God working through them, they could prove to this nation that the kingdom of God had come among them: and it would be difficult for us to find any ground why, coming down to later times (as, for instance, in the case of St. Francis Xavier, the great converter of a considerable portion of India, and other parts of the East), we should not allow the exercise of a similar power. For, as I do not mean to enter at all into this question, I only wish to say, that, as the conversions which took place were unparalleled also in modern times, so you shall see that the conversions he did produce were as permanent, produced as stable and durable congregations of Christians as those of Austin in England, or the Apostles in the provinces they converted; and there can be no reason for supposing that God may not have exercised his power as much then as he did on a former occasion, though it is acknowledged that even then all the doctrines of the Church of Rome were preached by these Missionaries. Indeed, so much so, that we have had a treatise written by the present Bishop of Salisbury, to endeavour to prove that the British Church was not a Romish Church till they came; that the Britons, who retired to Wales, had preserved their independency of the See of Rome, and that Austin cruelly and tyrannically subjected them to that authority. To conclude these remarks, I will only observe that Hackluyt, Tavernier, and Baldeus, three Protestant writers, not very remote from that time, acknowledge,

from their own experience in the East, that it was firmly believed, by all the Indians in the South of India, that St. Francis Xavier had performed such miracles as obliged them to become members of the Christian religion.

But, not to dwell any longer upon what is merely preliminary to what I have to advance, let us now see what is the actual state, the present condition of the Missions established in different parts of the world, under the direction and authority of the Holy See ; and, as on a former occasion, I laid before you a slight sketch of the instruments employed, of the resources and means which were brought into action for this important work, I will premise a few observations upon the same subject with regard to our Missions.

In the first place, there is a congregation existing at Rome, consisting of a number of the first dignitaries of the church, who devote themselves expressly to the superintendence of the Catholic Missions. It is well known by the name of "*The Congregation of the Propaganda.*" It has a large establishment : there is a college attached to it, in which there are generally about one hundred individuals from every nation almost under the sun. It has another college for Chinese at Naples ; and it has a college also, under its immediate direction, in the East ; and it is from these, principally, that its Missionaries are drawn. The numbers sent forth must, consequently, be very limited ; I should say not more than three or four in one year. However, it does receive into its service persons willing to undertake the task and labour of being Missionaries in foreign parts. It has also the co-operation of most of the religious orders, several of whom have houses expressly dedicated to the education of ecclesiastics for the same purpose ; but still, even with these additions, it may be very much doubted—indeed, I can speak from personal knowledge, that the number of Missionaries whom it sends forth does not amount to ten in the year. There is also an Association, in France, of private individuals for the same purpose—or, rather, there are two distinct ones. There is a college in Paris, under the direction of experienced ecclesiastics, where persons are trained, by a necessary preparation, who feel themselves called to this holy work ; and there are also these two Societies, which, however, are only voluntary aggregations, for the purpose of subscribing the means towards the support of Missionaries in the East.

The means at the disposal of these bodies, are very far from being as great as might be supposed. It is not necessary, perhaps, to enter very fully into the subject, because, not having at this moment accurate and official returns, I do not wish to say anything that is vague and unsatisfactory. But I am quite sure that all the contributions of the two Societies in France, which are the great support of the Eastern Missions, and the income of the Propaganda, which can be devoted to

their support, with other immense claims from other quarters, besides the education of the college, do not amount, most certainly, to more than 40 or £50,000 a year, which is not so much as several Societies, individually, in this country, are in the habit of collecting.

Now, the best proof how limited, comparatively, are these means, may be taken from the provision that is made for the individuals employed in the work. In an examination before a Committee of the House of Commons, the Abbé Dubois, who had been thirty years a Missionary in India, complained of the want of provision for Catholic Missionaries, who were at the head of extensive congregations in India; and he proposed that Government should give them such a salary as would make them considered respectable to their flocks. The scale which he proposes is simply this—To every bishop £60 a year; to every Catholic European, with a congregation of 3000, £30 a year; to every native priest, with a similar congregation of 3000, £20 a year; and, to catechists, from £5 to £7 per annum. This he thought would be a large provision, considering the present destitute state in which they are placed. I remember reading the account of a visit paid by a traveller to the late French Vicar Apostolic, who had resided in Mesopotamia, and he describes him as living in a miserable hut, not even sheltered from the weather; he had not been able to afford shoes and stockings, and had nothing but one old tattered cassock as his only garment. Such, therefore, is the difference as to the provision that is made for the individuals.

But I will observe, moreover, that we have also a return to show the footing upon which the two churches respectively stand. We have an official return voted in Parliament in 1833, of what is expended by the English government for the support of the church establishment in India, and the following is the proportion in the three presidencies. The calculation is made in rupees; each of which is equal to about two shillings and sixpence. For the Episcopal Established Church, 811,430; for the Scotch Church, 53,077; for the Catholic Church, 10,168. So that the provision made for the Established Church (which, as I showed you at our last meeting, has comparatively but little to do; because, excepting for the service of European settlers, it may be said that there is no Native Established Church), is 811,000 rupees; while the Catholic Church, which as I shall show you amounts to several hundred thousands, has only 10,000 rupees as a provision for them.

There are some other preliminary points to which I wish to draw your attention. The first regards the peculiarly unfavourable circumstances which have befallen our Missions. They are not like those which are supported in this country, which draw their resources from a country in a state of continued prosperity; but it must be recollected that the whole of our Missions in the East, with the exception of what

has been done by native priests, of which I shall give sufficient examples, were supported exclusively by individuals sent from France, from Spain, and from Italy, chiefly members of the different religious orders, and that all the funds were drawn from those countries.

Now it must be recollected, that, from the moment of the French Revolution, all the religious orders in France were instantly suppressed, and the establishments for Foreign Missions were also extinguished, so that those two societies which I have mentioned had not begun to work. Perhaps it may serve as an encouragement to individuals who may not think it in their power to do much in the service of religion—it may not be uninteresting to say, that the great association at Lyons, which perhaps realizes some £15,000 or more a year to the Mission, has entirely, from first to last, been commenced and kept together by a lady, who has not been able, from illness, ever to leave her chamber; she is a perfect cripple, and consequently has done it all simply by her correspondence, and by her energetic representations. Therefore we should consider, that for the last ten years of the last century, the funds and the individuals required were, as it were, arrested and prevented from going on in the work. A few years after, at the invasion of Italy, the Propaganda was suppressed, and all its funds were seized by the French invaders; the religious orders also were suppressed, and consequently the supplies which they used to send could no longer be continued: and I shall show you some strong instances, lamentable ones indeed, of the sufferings which the congregations had to endure—the privations, that is, of spiritual direction, in consequence of these circumstances.

Another—and without entering into the justice or injustice, the propriety or the impropriety of the measure, but certainly looking at it in reference to Missions—another serious blow to them was the suppression of the Order of Jesuits. Now I am told that the mention of such a name, with some individuals, may call up to their minds ideas of dislike and of aversion; they may have associated with it the character of double-dealing, of hypocrisy, and of many other worse vices. But I will only say that it is impossible for any one to consider and to read what they have endured for the propagation of the faith; to see in what manner hundreds of them have laid down their lives within these three hundred years, under the most exquisite tortures, rather than renounce it; whoever, I say, will read what they suffered, what they endured for the purpose of converting infidel nations, I am sure he will be satisfied that truly they were instruments in the hands of Divine Providence for the greatest ends; and though there must have been defects, though there must have been individuals unworthy of their character (for if it had not been so, it would not have been a human institution), it must be said, that the whole of the body was animated with a degree of fervour and with a degree of zeal, such as none other have ever shown; so that it is

not wonderful that even immediately after the horrors of the French Revolution, when the very name was a name of execration, many like the scientific Lalande should have raised up his voice in support of them in 1800, and said "it was the most beautiful of all human works; that it was an institution such as no other establishment would ever come near, the object of his eternal admiration, gratitude, and regard." But as I may often have to allude to the Mission of these zealous and religious men, I wish to remove any impression against them by reading you the opinions of a Journal written expressly for the purpose of showing, that the method pursued by Protestant Missionaries is decidedly superior to that founded by the Catholics, and the only one which can succeed. "The success of the Jesuit Missionaries also, where they were most successful, is chiefly to be ascribed to the example which they displayed of Christian charity in the most heroic degree." The author goes on to cite an interesting anecdote, how the Emperor of Japan called to him, Father Necher, who was the head Missionary, and said to him, "Tell me in confidence, and I will promise not to betray you to any man, Do you really believe the doctrines which you have come here to teach? I have called my Bonzas (the priests), I have promised them the same security if they would only tell me what they thought, and they have told me candidly that all they teach the people is only a mass of fable, in which they do not put the slightest belief. The Missionary pointed instantly to a terrestrial globe, which was in the Emperor's chamber, Measure, he said, upon this globe the distance of the ocean which I have crossed to come to you, and then see what I have gained, or what I have to gain by the course I have pursued. Your Bonzas are rich, are happy, are respected, have every thing they can desire; I have abandoned every thing to come and preach these doctrines to you, and tell me, if it is possible, that I should have endured so much, unless I had been satisfied of the truth of all that I tell you, and of its necessity for you?" Such an answer, I will venture to say, was worthy of any minister of the Gospel of Christ.

But let us proceed. This circumstance to which I have alluded, of the interruption of the means in consequence of the seizure of our funds, and of the destruction of the bodies that supplied the Missionaries, must necessarily have been greatly felt, and it is impossible not to be sensible of the effects. Nay, I will say that we have not yet recovered from them, and cannot hope to recover for many years to come, not only in consequence of the actual dilapidation which has taken place in many of the Missions, but because a great portion of those funds were actually confiscated and have not been restored. We are now partly occupied in the task of returning once more to the situation in which we formerly were; although the religious orders have not as yet had time to recover the shock of an interruption of thirty years in the operations of their body.

A few words regarding the reports of our Missions. It must be observed that the Propaganda publishes no sort of report whatsoever; there is no appeal made to the public in any way. The Congregation meets privately, and those persons who have any sort of influence or station, may procure some degree of information. There are nothing like official documents ever put forth, because there is not the slightest desire of bringing what is done before the public; on the contrary, I for one can say, that I have repeatedly urged again and again the propriety of publishing the beautiful and edifying accounts constantly received; but the answer that I have always met with is, "We have no desire at all to make any display of these things. We are satisfied that good is done, and that is all we wish." The French Society publishes reports in the form of letters from the Missionaries, and now and then with something like returns. These publications have only been commenced within a few years, and do not extend by any means to the whole of the Catholic Missions, but only to such parts as are supported by the associations; and therefore the materials which I have been obliged to collect, have been in a great measure culled from documents which have fallen into my hands; some which I have industriously sought out, but, as you will see, a considerable portion of them is taken from the reports of the Protestant Missionary Societies. For, in my last address to you, I made use exclusively of them as authority regarding their success; and now I am willing, as far as it is possible—that is, wherever speaking of those countries in which they also are labouring, and consequently to which their reports extend—I am desirous to make use principally of the information they give us. Therefore, it is my intention chiefly from their aid, or their reports, to prove to you satisfactorily that the Catholic Missionaries have been successful on the very ground where they acknowledge that they have failed,

The first authority which I shall bring is that of Bishop Heber, in his visit throughout his extensive diocese. You remember, perhaps, that I quoted passages where he said, In the East, particularly in those quarters where Schwartz had laboured, was the strength of the Missionary cause; and it was there that those congregations which he first described as so numerous, but which I showed you to be comparatively insignificant, were to be found. Now he acknowledges, that in all these districts, the Catholics are more numerous than Protestants. For instance, "The Roman Catholics," speaking of the Southern Presidency, "are considerably more numerous, but belong to a lower caste of Indians; for even these Christians retain many of the prejudices of caste, and in point of knowledge and morality are said to be extremely inferior. This inferiority, as injuring the general character of the religion, is alleged to have occasioned the very unfavourable eye with which all native Christians have been regarded in the Madras Government. If they have not actu-

ally been persecuted they have been disqualified, *totidem verbis*, from holding any place or appointment, whether civil or military, under the Company's government; and that in districts where, while the native princes remained in power, Christians were employed without scruple."

There are two or three remarks upon which I shall have to make some observations. In the first place, when he says they are of a lower caste and inferior morality to the Protestant Christians in India; and, in the second place, where he says, In consequence of this bad character which the Catholics in the South of India bear, those laws have been introduced which do not allow converts to Christianity to hold any office under government, and I will show you how ungrounded his remarks are. But it is sufficient at present to take his testimony to all I wish, viz., that in the South of India, where there are the greatest supposed congregations of Protestants, the number of Catholics is "considerably more numerous."

In another place he says, speaking of particular places of native Christians of the Catholic persuasion—he is speaking now of the North of India—"They amount, I am told, to several thousands." Now we have not found hundreds in the North, when speaking of Protestant Missions; but here the Bishop acknowledges, speaking of Catholics, there are thousands. But, speaking of the town of Tannah, he says, "Tannah is principally inhabited by Catholic Christians, converted natives, or Portuguese." Here we have an acknowledgment of the success of conversion. But there are authentic returns which give us something more like specific numbers. For instance, parliamentary documents laid before the House of Commons a few years back, give the number of converts for the diocese of Malabar as 35,000; another diocese is said in the same return to contain 127,000 Catholic natives. One of the Missionary reports of the Church of England tells us, that at Tinnevely, one single town, there are 30,000 Roman Catholics. Another report, by one of the Missionary Societies, states "Here is a village, the inhabitants of which have been converted to the Catholic religion." Another authority, and one which will not be doubted or called in question, is that of Henry Martyn. He says, "Colonel N, who is writing an account of the Portuguese in this settlement, told me that the population on the Portuguese territory was 260,000; of which 200,000 he did not doubt were Christians"—and of course Catholics; and if you will allow half of them, which is not the case, to be descendants of Portuguese, you will have nearly one half of converted Indians. "I begged the governor of Bombay to interest himself, and procure us all the information he could about the native Christians. This he promised to do. At Bombay there are 20,000 Christians; at Salsette, 21,000; and at this place there are 41,000 using the Mahratta language," and these are all natives, and of these every one is a Roman Catholic. So far therefore

for the acknowledgment of those interested in the Protestant Missions, and taking a part in them, to the fact of their being many converts in India, and their amounting to as many as 20, 30, or 40,000 in one single town. This assuredly is a very strong contrast to the acknowledgments of some writers which I laid before you at our last meeting; and they will amply be confirmed just now.

Having thus produced the authorities of these persons in favour of the very large number of Catholics, I have now a right to make use of our own returns, which, while they coincide as to the great number, give us something like more positive statements. Abbé Dubois, the same Missionary whom I mentioned, and who was thirty years in India, and who has always been represented, and really is, as rather more inclined to depreciate than to augment the number of Catholic converts, for it is well known he has himself a particular theory upon this subject which he has always endeavoured to maintain, in his examination before the House of Commons says, that the native Catholic converts in Asia may be estimated at 1,200,000, and that of these he supposes one half, or 600,000, may be considered to be in the Peninsula of India. This part of the Catholic church is governed in two different ways, There are four bishoprics established there, having the following respective numbers; for example, according to his estimate along the coast from Goa to Cape Comorin, including Travancore, there are 330,000; in Madura 120,000; and he places the other 160,000 in the Island of Ceylon, of which I shall have to speak in more detail just now.

Now to show, according to the reports sent by the Catholic bishops in private letters, that the work of conversion does go on, I will read one or two extracts which I have made. In 1825, a Missionary who arrived and was immediately sent to the interior of the provinces after some study of the language, in a few months commenced his course of preaching, and, according to his return, in the space of a year and a half he had baptized sixty-three natives and adults. Another Missionary at Darmaboory had admitted two hundred adults to baptism. "These Missions in the interior," says another, "are exceedingly interesting, not only on account of the fervour of the Christians, but also on account of the success which the apostolic men obtained among the natives." One of them has admitted within these few days eighteen numerous families to the font of baptism. Another Missionary also writes, that he has been blessed with considerable success; that he has had to add to his ordinary labours much extraordinary fatigue; but that it is a sweet and pleasant trouble, inasmuch as he received twenty-two adults, Soodras, into the Christian religion; and he says, "Every convert almost that I have received, belongs to a superior caste."

This brings me therefore to this remark of Bishop Heber upon the character of the Catholic converts. Now, according to him, they are

of inferior caste ; it is their bad conduct and character which has given rise to a law which I shall explain just now ; and the Protestants in consequence are hurt through this conduct of the Catholics. The law I allude to is, that no person becoming a convert to the Christian religion can, or at least could, two or three years ago, hold any office under the East India Company, or under Government. This law, as Bishop Heber himself says, did not exist during the reign of the native princes ; consequently, they who were themselves Hindoos, who were enemies to the Christian religion, were so satisfied with the conduct of the Christians, that is, the Catholics, for during their dominion there were certainly no others, that they were allowed to hold any post, or office, whatever. Indeed, the Abbé Dubois, indignantly repelling this observation, says, “ They often became the most distinguished persons in the court, both of the Mohammedan and Hindoo princes, and there was not the slightest check upon the free exercise of their religion.” There is consequently a contradiction in telling us that the Catholics are all of the lowest caste, and that a law has been made in consequence of their bad conduct, which prevents them holding any office under government. The fact is, this is a law made since the English took possession of the country, and consequently it is applicable to those converts that were made after this time. This is one of the regulations that the Madras Government made in 1816 :—“ The Zillah Judges shall recommend to the provincial Courts the persons whom they may deem fit for the office of district moonsif, but no person shall be authorized to officiate as district moonsif, without the previous sanction of the provincial Court, unless he be of the Hindoo or Mohammedan persuasion.” So that the British Government requires men to be of the Hindoo or Mohammedan religion, as a qualification to hold office in that country. Again, he says, “ There were about twenty people present, one of them a corporal, whom, in consequence of his embracing Christianity, government very absurdly, not to say wickedly, disgraced by removing from his regiment, though they still allow him his pay.” Now the very fact of allowing a man his pay, after he became a Christian, and yet putting him out of office, shows it is not the jealousy of the natives which led to the act, because that jealousy would be much more excited by seeing a person receive a pension without any work to do, than by seeing him continued in his situation. Again, he says, “ I had an interesting visit from a fine grey-headed old man, who said he had been converted by Mr. Corrie to Christianity, when at Agra ; and that his name was Noor Musseih. He came, among other things, to beg me to speak to the Collector and Mr. Halhed, that he might not be turned out of a small office which he held, and which he said he was in danger of losing, on account of his Christianity.” Mr. Lushington, in his examination before a Committee of the House of Commons, states, that “ It is a fact, that a Hindoo on

becoming a Christian, becomes instantly an object of suspicion; and it is supposed that when any of the natives become Christians, they do it to gain their bread." Whether this be true or false it does not matter. I only relate it to show that it is not a law made against Catholics, for it is only made in one of the districts; and besides this it has only been made by the English in later times.

But now, as to the Catholics being of worse conduct, of less respectability than other persons in India, Bishop Heber in both cases says, "It is said," "it is alleged"—a form, I must say I can hardly consider becoming, because to speak in such broad sweeping condemnation of several hundred thousand persons, to say that they bear no moral character, and consequently that they are hardly worthy of the name of Christian—for him to say merely upon the ground "it is said," "it is alleged"—that they are so, is not I think very reconcilable with the high feeling at least of Christian charity; and I think that such insinuations brought without proofs, without grounds, ought not to be made.

Now, let us see what other Missionaries say. Martyn—and I quote him with pleasure, because it is impossible to read his work, without being satisfied that he was a man of the simplest mind, and of the most devotional character; this is the way in which he speaks of the Catholics, and while it shows that there are plenty of them, and that of native Catholics too, it states at the same time his opinion of them. "Certainly," he says, "there is infinitely better discipline in the Romish Church than in ours, and if ever I were to be the pastor of native Christians," which till then he acknowledges he was not, "I should endeavour to govern with equal strictness." So that Martyn produces the conduct of Catholic congregations, pastors and people, as the model he intended to follow if he were placed in a similar condition. Does that show that he considered them as of an inferior character to those whom he hoped to convert? He would not produce as models individuals who fell under the ordinary standard of good character.

But again, he speaks of a very interesting visit which he paid to a Catholic Missionary at his place of worship, at his church in that country, and this is the way he expresses himself—"He read me some passages from the Hindostanee Gospels, which I was surprised to find were so well done"—a translation he himself had made. "I begged him to go on with the epistles. He had translated also the Missal, equally well done. He showed me the four gospels in Persian, very poorly done. I rejoiced unfeignedly at seeing so much done, though he followeth not with us. The Lord bless his labours." In all this he is speaking of persons who are described as in a condition unworthy of the name of Christian. But again, as an example merely to show the feelings of the natives regarding Catholics, even those who are not Catholics themselves. This is

what he writes on another occasion. "I mentioned to you that I had spoken very plainly to the women last Sunday, on the delusions of the Papists: yesterday only seven came. I ascribed it to what I had said; but to-day Sabat tells me that they pour contempt upon it all. He may spare his sarcastic remarks, as I suppose, that after another Sunday, none at all will come." So that he had a sufficient congregation, and the moment that he addressed any thing against the Catholic religion, the congregation instantly left him.

Another high authority regarding the character of the Catholics in India, is that of Dr. Buchanan. In his Memoir, which may justly be said to have led to the establishment of bishoprics connected with the Church of England in that country. "The Romish church," he says, "in India, is coeval with the Spanish and Portuguese in the East, and though both empires are now in ruins, the church remains. Sacred property has been respected in the different revolutions; for it is agreeable to Asiatic principle to reverence religious institutions. The revenues are in general small, as is the case in Roman Catholic countries at home; but the priests live every where in respectable or decent circumstances. Divine service is regularly performed, and the churches generally are well attended: ecclesiastical discipline is preserved; the canonical European ceremonies are retained, and the benefactions of the people are liberal. It has been observed that the Roman Catholics in India yield less to the luxury of the country, and suffer less from the climate than the English; owing, it may be supposed, to their youth being surrounded by the same religious establishments they had at home, and to their being subject to the observation and counsel of religious characters, whom they are taught to reverence. Besides the regular churches, there are numerous Romish Missions established throughout Asia. But the zeal of conversion has not been much known during the last century;"—that is during half a century, as I shall show—"the Missionaries are now generally stationary, respected by the natives for their learning and medical knowledge, and, in general, for their pure manners; they ensure to themselves a comfortable living, and are enabled to show hospitality to strangers. On a general view of the Roman Catholic Church, we must certainly acknowledge, that besides its principal design in preserving the faith of its own members, it possesses a civilizing influence in Asia; and that, notwithstanding its constitutional asperity, intolerant and repulsive compared with the general principles of the Protestant religion, it has dispelled much of the darkness of paganism."

Here, then, we have a two-fold acknowledgment; in the first place, of the superior character of the Catholic clergy in India, the regularity of their flocks, and the respect which they retain; and, at the same time, to their having been effectual in the work of dispelling the errors of Paganism.

So far, I think, is sufficient, regarding the character of the Catholics, and regarding their number. It appears, therefore, that at present, by comparing the acknowledgments which we have drawn from the experience of the Missicnaries with the official returns given to the British parliament, and with the accounts of Catholic Missionaries, whose statements no one has ever called in question, that we have a native church consisting of about 600,000 individuals, or considerably above half a million, and these taken too, as I have said, from the estimate of persons rather inclined to depress than to exaggerate the accounts.

Perhaps it may be a matter of interest, simply to mention that one very large portion of the Catholics on the Coast of Malabar, particularly, consist of Syrian Christians; that is to say, when the Portuguese first arrived in India, they found congregations of Syrian Christians, who knew nothing whatever of any Christian community on earth except one under a Nestorian patriarch at Mosul; and we have a letter they wrote to him, giving a description of the bishop, and of the individuals landed on the coast, and expressed satisfaction in finding men who agreed with them so far in doctrine on every point. Upon the representations made to them by the Catholics, and upon coming to a conference with them, the consequence was, that one half of these—perhaps there may be 20 or 30 or even 50,000—became Catholics, and have remained so ever since, having their own bishop and their own priests—who have the liturgy in their own language—in Syriac, which to them now is perfectly a dead language, and, consequently, they form a body there much the same as the united Greeks in Greece, or the united Syrians in Palestine.

Now, another singular mistake, I suppose, I wish to call it so, is that of a Missionary, who says, "It must be a fact consoling to know that there are at this moment 60,000 Protestant Christians on the Coast of Malabar." Now these 60,000 Christians, as appears from his own showing, are these Nestorian Christians, who have not joined the Catholic church, though they are men who believe in transubstantiation, the real presence, practice confession, acknowledge seven sacraments, and, in fact, believe every thing that Catholics do, with the exception of the supremacy of the Holy See, and hold the doctrine of the existence of only one person in Christ. Persons who agree with us on all but these two points, on one of which they differ from the Protestant confession of faith, are considered Protestant Christians, and are mentioned in one report as being such. No attempt has succeeded in gaining one of them over, I believe, from their original belief.

But a remark is made in a report that it is not wonderful at all that that the Catholic Church should have stood so well in India; for this reason, that we had one establishment sustained and provided for by the Spaniards and Portuguese; and that, consequently, as soon as their dominion passed away, the church stood on the basis which had been

given it; and, therefore, it was not surprising, that there should be such a large native church in India. I could read you a passage from Bishop Heber, but which would detain you too long, in which he contrasts what Catholics did with what the English have done since they have had possession of the country. He observes, "With what magnificence, with what liberality they have built places of worship for the service of God; whereas," he says, "if England were to lose its dominion in India, at present, what very poor monuments we should leave to show that an European nation had had rule in it."

But, in order to examine the correctness of this view, I wish to enter into a more detailed history of one portion of the Indian church; that is, in the Island of Ceylon, because it will show how far the reasoning is correct, and the power of the two principles in contact as the groundwork of faith, and which I wish to put in comparison.

This island was first of all converted to Christianity in the following way:—The natives heard, as history relates, of what was doing by St. Francis Xavier, on the Continent of India; and the King of Candia sent a messenger to request him to come among them. He said that it was not in his power to leave the country where he then was, but he sent another clergyman; and, within two years, very considerable progress was made in the work of conversion, the king himself having embraced the faith. A persecution arose; the King of Jaffnapatam commenced war; he put to death six hundred of the new Christians, and among them his own son; so that it may be said, that the church was watered by the blood of the martyrs. A few years after, St. Francis Xavier went over, and the whole island may be said to have been converted. In 1650, the Dutch took possession of the island from the Portuguese. They instantly took two very important measures. The Dutch empowered one of the heathen kings of the island (and this is related by Dr. Davies, in his History of that Island) as all the race of the Buddhist priests was extinct, to send to Siam and procure forty to be ordained of the first class, and an innumerable quantity of the second class, in order to restore Buddhism, and to extirpate Catholicism from the island. The second step was, to banish all the Catholic priests, and to forbid the meeting of Catholics for any religious purpose. They built churches, as you shall see just now, in every parish throughout the island, compelled every one to attend the worship, and allowed no one to have any post, or office of any sort, unless he subscribed to the Lutheran formulary of faith. Now, therefore, we had a church, which had been established, say something less than a century, in the first instance, and had obtained a powerful footing in the island. We come now to have another religion introduced, and every thing done to counteract and to destroy what had been effected, by this double method; first, by giving those who were yet inclined to their own superstition, the means of preserving and propagating it; and, in the second place, by

proscribing the Catholic religion, and substituting the Lutheran or Calvinistic instead. Now, for one hundred and fifty years, that is, until the year 1795, when it came into the possession of the English, the Island of Ceylon remained in this state; and, during all this time, the native Catholics, had no spiritual succour but what they received from the Portuguese priests, of the order of St. Philip Neri, who landed always at the risk of their lives, and went about from house to house administering the sacraments as well as they could. We have an interesting account given by Father Pedro, a Spanish Missionary, of his landing on that Island during the time when the persecution was violent. He applied to the governor—for course disguising his character as a Catholic priest—for leave to remain some time in the island at the town where he first landed. Leave was given him; but on condition that he should always have one or more persons with him, and that several soldiers should be in constant attendance, because he was suspected. He says, however, that he contrived, in the course of the night, to turn away the attention of his guards, to get rid of them for a few hours when the Catholics collected in his house, and he administered to them the comforts of their religion. Having been discovered, he was instantly sent for by the governor, who told him that he could not remain another moment, but must instantly depart. He said he had come to take his leave. He went, and landed at the other side of the island, but he found that a courier had gone over land, and put the governor on his guard. Here he was put under a still more severe guard, but even there he did contrive in the middle of the night to get some of the Christians together. They were not, however, always so successful. One Father Vaz, a very zealous Portuguese Missionary, on Christmas night, when celebrating mass to a congregation of about two hundred, was suddenly surprised by the guards who broke in upon them, and carried the whole away, with very cruel torture. Respectable persons were dragged to the prison, they were brought before the Dutch Judge, Van Rheede, who put one of them to death in a remarkably cruel and severe manner, who was a convert from the Protestant to the Catholic religion; and the others were sentenced to different terms of imprisonment, and so on, but all something severe. Such was what was done to put down this little church that had been established there; and this course was pursued for one hundred and fifty years. In 1795, the British took possession of the island, but the laws proscribing the Catholic religion were not abolished until 1806, by Sir Alexander Johnston, from whom the Catholics of that, as well as other parts in India, obtained an equality for all religions, and the free exercise of it by the Roman Catholics.

Now, just observe what has been the consequence. We have, in the first place, in Dr. Buchanan, an account of it in the dedication, I think to the fourth edition of his *Memoir*: for it is not in all the editions.

He speaks of the necessity of remedying the state of things, and says, "In the Island of Ceylon, in which, according to a calculation made in 1801, there were more than 342,000 Protestants, it is a well known fact that more than 50,000 have gone over to the Catholic religion." So that within a few years after liberty was restored, 50,000 of these Protestants returned to the old faith, which was originally planted there. "The ancient Protestant churches, some of which are spacious buildings, and which, in the province of Jaffnapatam, alone amount to thirty-two, are now occupied at pleasure by the Catholic priests of the order of St. Philip Neri, who have taken, as it were, quiet possession of the island. If a remedy be not put to this, we may calculate that in a few years the Island of Ceylon will be in the same situation as Ireland, in regard to the proportion between Catholics and Protestants. I must moreover add, though it is painful for me to observe, that the apostacy to idolatry is in some districts very rapid. The idol Budha having found the house from which he had gone out empty, swept, and garnished, has returned to dwell in it again." So that here has been consequently the attempt of trying by establishments, by building churches, by doing all that could be done in the Peninsula of India, and see what has been the consequence. Efforts had been made for one hundred and fifty years by the Protestant Church, in a neighbouring island, and the moment the pressure of the law was taken off, 50,000 became Catholics, and a great many of the others have become idolaters.

I will quote you other authorities upon this subject. Bishop Heber went there also to visit this part of his diocese. During his visitation he says, "Those who are still heathen, are professedly worshippers of Budha, but by far the greater part reverence nothing but the devil, to whom they offer sacrifices by night, that he may do them no harm." This is literally true, because it is well known, as shown by the translation of native books by M. Callaway, who says that "Religion in Ceylon is directly the worshipping of evil powers, for the purpose of averting the evil which they are supposed to be exposed to." "Many of the nominal Christians are infected with the same superstition, and are therefore not acknowledged by our Missionaries; otherwise, instead of three hundred to be confirmed, I might have had several thousand candidates." So that in that island, where there had been 342,000 Protestants thirty years ago, he had only three hundred in one part to confirm. Mrs. Heber, who has continued this part of his narrative, says, "The number of Christians on the coast and amongst our settlements does not fall far short of half a million; very many of these are merely nominally such, who have no objection to attend our church, and even would, if allowed, partake without scruple in her rites; and then, perhaps the same evening, offer a propitiatory sacrifice to the devil! Still the number of real Christians is very considerable; the congrega-

tions in the native churches are good, and the numbers who came for confirmation were extremely gratifying. I think the bishop confirmed above three hundred :” in the whole island I believe that was. Again, she says, “ After service his lordship took a view of the Mission Church, and expressed his regret at the decayed state it was in, and the distress of the Mission.

So that such are the results of precisely similar foundations made for the Protestant Church as that which the Catholics made in India. In one instance, that of the Catholic church, after her temporal dominion passed away, the people remained attached and faithful to their religion ; and you will find that with the same provision made, when that dominion passed away which made the provision, and when the Catholic Church had been disenthralled, a large portion became Catholics, and a great many others have gone back to idolatry.

Now, pursuing this matter a little farther ; these are the returns which we have regarding the increase of Catholicity, and these are indeed official returns recognised, if I may so say, by the government. In 1806, the number of Catholics in the island was returned as 66,830 ; in 1809, the return gives, instead of 66,000, 83,595 ; in 1820, the return is 130,000 ; on the 16th of August, 1826, the census given was 150,060 : so that, from 1806 to 1826, that is, in twenty years, we have an increase from 66,000 to 150,000 Catholics. This surely shows, therefore, that the religion gains ground, that it makes its way without any thing more than the mere protection of government ; without provision or anything : for, observe, that all this time, though there are 256 churches in the island, there are only twenty-six priests ; at least, there were only that number in 1826. And it is most beautiful to read the accounts of the manner in which the system is continued : for, as they have no means of supplying themselves with clergy, there are Catechists in each of these parishes, and they take care to instruct the people and read prayers to them, and the clergy, having districts assigned to them, come at stated periods when all the faithful are prepared to meet them, and to receive from their hands those comforts which the Catholic religion affords to its members.

But I have the satisfaction also of saying that I have seen a much later return than this—a very full and detailed account of the Catholic religion in the island drawn up expressly by the present Governor, Sir William Horton, about two years ago, giving every church, every school, and the number of attendants at each, and the return shows a continued progressive increase : and not only so, but it does still maintain the same zeal, the same good order, which it did some years back. Moreover, since I came to this country, I have the satisfaction of having learned that a bishop has now been sent to that island ; that it is erected into an apostolic vicarage ; and, consequently, provision will be made for keeping up the succession of the pastors.

I may mention, rather incidentally, that if I had been aware before I came to this country that I should have been called to enter on this subject, I could have produced probably far more interesting documents than I have now done ; but not being provided with them, I am obliged to make what use I can of such as most easily came to my hand. But, to show you that these congregations of Catholics in this island are not merely nominal Catholics, I will read some of the addresses to the clergy made by the Governor, or Chief Justice, Sir Alexander Johnston. He observes, in addressing the Missionaries and all the clergy, " I feel it to be a duty which I owe to the priests of your Mission who reside in this settlement to state to you, that during the circuits which I have made round the whole of this island, there was not a single Catholic brought before me for trial ; a circumstance which reflects equal honour upon the persons who compose the congregations, and upon the priests who have the superintendence of their morals." Again, in another place, he repeats the same observation, saying, " The records of the circuit which the Supreme Court made round the island in 1806, show that not a single individual of your religion was even accused of the smallest misdemeanour during that period." There is another passage in which he speaks of the example which they have given to the whole of the East, by the zeal with which they have made arrangements for the education of their flocks, and the liberality with which they came forward. " So," he says, " you have been able to show to the whole of the East, how you consider that the Christian should be distinguished above all others by his intelligence and superior education. In short, I will say, that it would be very difficult, perhaps, to find the history of any church more consoling, and more truly showing the blessing God hath put upon it, and upon the labours of those who watch over it, than that of this island."

Now, so far I have been engaged in a district in which other religions have also Missionaries, and I have been able, consequently, to take them, in some respect, as my guide, at least, as my guarantee in the assertions which I have made, and they afford fair ground of comparison between what they have effected, and what we have been able to do.

But now we will go beyond these bounds, and will go into countries into which the Protestant religion has not even, I may say, made any attempt to penetrate ; or, at least, what silent attempts have been made, have been perfectly without fruit. I allude, in the first place, to the Missions in China. These Missions were begun in 1583 ; it may be said that they really began at that time when the Jesuits were admitted into the court, and when they were allowed to preach the Catholic religion, and to build churches. Though, within a very few years after the churches were established, a partial persecution arose, which ended with the loss of life of a very considerable number of Catholics, both

Clergy and Missionaries—that is, natives; yet, on the whole, we may say that it continued extremely prosperous until the beginning of the last century, and then it was that persecution commenced in its fiercest form, and it has been continued unremittingly until the present day; so that every Missionary, who is engaged in a Mission to China at this time, is working with the fear of the axe over his head, and certainly if he is seized, the least he can expect is banishment to Tartary, but in many instances certain death; so that the Missionaries are introduced in every possible disguise. I have spoken myself with some of the native Chinese who have been educated in Europe, who are going out, and of course looking forward to the possibility of having to lay down their lives for the faith. In one particular instance, the province or peninsula of Corea, I know that from thence, for many years back, there has been annually a petition sent by the Christians there to the Propaganda, amounting to some twelve or fifteen, to entreat them to send them a priest: for, though they have not had any one to preach to them for many years, yet still they have continued attached to the faith. One had undertaken the task, and it was hard to say where the chances lay—whether he would be able to enter on the Mission, or would lose his life by the attempt. This is the state of the Mission at present. I have authority for it, because I quote from the report of one of the societies. It is said in one of the Missionary reports “that the Catholic missions, which have existed for a long time in China, are in a critical state. Every now and then new decrees are published against the Christian religion, and both Europeans and Chinese suffer martyrdom, and notwithstanding all this, the Catholic religion spreads in the midst of this persecution.” This is from one of the Missionary reports. Is not this what we see in the history of the ancient church? Do we not always read in former times, when persecution arose against the church, that, in spite of this persecution, though Christian after Christian lay down his life for Christ and bore testimony to the faith, instead of the church being extinguished, on the contrary, it rather increased and dilated its boundaries? Such is the case with the church in China, and which, notwithstanding the dreadful state of persecution in which it has been for so many years, may be said really to be in a comparatively flourishing state.

There is one large district, under the direction of a French Missionary—the province of Su-chueu. In 1827, we have the return of the number of adults baptized in that province since 1800, that is, in twenty-seven years, and they amount to 22,000 in the midst of this cruel persecution. M. Fontana, Vicar Apostolic to the province, writes a letter on the 27th September, 1824. He states that, from the preceding September, that is, in one year, they had baptized 335 adults, consequently converts; and there were actually in the course of preparation for bap-

tism 1,547 candidates. The total number of Christians, comprising these catechumens, amounted to 46,287. I may observe, that there is no part of the world, in spite of the difficulties, from which the church, or the authorities of Rome, have more accurate accounts than from China; for they receive, from every part of the interior, by one means or another, an annual letter, giving them an account of what has been doing during the year. In another letter, dated the 18th September, 1826, he writes that, "In the preceding year they had baptized 339, and had 285 under instruction; and, he adds, that in his district, he had 27 schools for boys, and 62 for girls," in spite, as I said before, of the persecution that is going on. This is one province alone, from which I have given you these accurate returns. Besides this, the French Missionaries have the provinces of Yunnan and Kouei-Tcheou; the Italian Missionaries have Chensi, Kausiu and Kaukouan; the Spanish Dominicans had Fokien and Kiansi; and, according to private returns—returns not published, but sent into the hands of the Dominican order at Madrid—they had, in the year 1824, in that province alone, 40,000 native Catholics; and the Portuguese priests had also Canton and Kouansi. So much, therefore, for the state of the Missions actually in China; and in a country where every Missionary is there at the risk of his life. Not many years have elapsed since several were put to death; and, indeed, I am not sure, at this moment, whether one of the Vicars Apostolic, who a few years ago was condemned to work in chains, which is a dreadful punishment, whether he is dead under his sufferings or not; but a few years back, a bishop did lose his life, being publicly executed for his faith. This, therefore, is a territory which we have quite to ourselves.

Besides this, there is another important country, of which comparatively little is known—I mean the united kingdoms of Tonquin and Cochin China; and there again there has been persecution. The king, fortunately, was bound by his father, on his death-bed, to promise not to put the Christians to death; and, from filial respect, and from the peculiar feelings of the nation upon such a promise, he has not pursued the extremity of putting any of them to death; but he has seized upon their goods, and their churches—upon all they had; and, in short, the Clergy cannot appear. Mons. Delgrado, the Spanish Dominican, watches over one district: and I had better mention that Tonquin is divided into two Missions; East Tonquin, which is under the direction of the Spanish Dominicans, and has a Vicar Apostolic; and the West, which is under the direction of French Missionaries. To begin with the first—I have seen a letter from the Vicar Apostolic, written in the most simple and the most unaffected manner; it was not intended for publication, but it was published at Madrid. Besides that, I have seen a letter sent to the Authorities in Rome, in which he describes himself

as having been, for more than one or two years, in a cavern cut out of a rock, having no light but what came from an aperture in the upper part, and having no sustenance but what the Christians brought him by stealth. He is contriving to teach, by the aid of native priests, who will go to any extremity—who will go to any danger, to serve the cause of their religion. He describes how he crept out on Holy Thursday, for the purpose of consecrating the sacred oils, according to the sacred rites of the Catholic Church; that he had gone to the episcopal hut, which he found completely in a state of ruins—all the furniture and every thing destroyed; but that he was able, for two or three hours, to be there in the dead of the night, and performed what is considered an important rite. This is the real state of that portion of the country. In 1827, the return which he communicates is, that he has 170,000 Catholic natives, 780 churches, and 87 religious houses.

I will hurry on, because I perceive that I have already detained you very long, and I have a great deal of matter yet to go through, in order to do anything like justice to the subject.

In the Western part of Tonquin, the French provinces, we have 80 native priests constantly employed. We have the following returns. The baptisms of children in 1824 and 26 were 8,611; in 1827, 8,489. The number of adults baptized in 1824, was 350; in 1826, 1,006; in 1827, 309. The numbers of communicants in these years were, respectively, 75,400; 78,600; 81,070; showing a constant increase.

Joined to this is the kingdom of Cochin China, which is under the same dominion, and which is in the same state of persecution. The returns from thence are, that the number of children baptized, in 1826, was 2,955, giving, consequently, you see according to the usual calculation, about 88,650 communicants, and 106 adults had received baptism.

Not far off we have the Phillippine Islands, in which Dubois calculates, that the number of natives under the direction of the Spanish dominicans amounts to some millions. However, perhaps that may be considered a large return. Speaking of this Mission, I will read you a passage from Dr. Pritchard, in his *Physical Researches of the History of the Human Race*, a work no way connected with the subject under consideration, in which he names these Islands. He states that "A great number of Missionaries have been sent out to the Phillippine Islands. The first attempt was made by the Augustines in 1565, and an emigration of ecclesiasties of various orders continued during the succeeding years. The several orders divided their spiritual provinces among them, and exerted themselves with the greatest assiduity, in spreading among the pagans and savages of these islands, the population of which has been stated at three millions of persons, the blessings of the Catholic faith. They soon rendered themselves familiar with the several languages of the people among whom they were to labour, and their labours

appear to have been crowned with ample success. If we are to believe the narratives of these zealous and honest missionaries, miracles have been wrought by Heaven in their favour." Here he acknowledges, therefore, that these labours of the Missionaries have been there successful; and, as I have said, one competent person rates the native Christians at two millions.

There is one field, however, where the Protestants have been unable to succeed. I mentioned a Mission to the Burman Empire, including the kingdoms of Ava and Pegu, and undertaken by Mr. Judson. The result was, that during the first seven years they had not made a single convert; that in the seventh year, one presented himself; that he brought another; and, at the end of the seventh, or the beginning of the eighth year, they had four conversions. Now it is perhaps not much known, that there was there a well established Catholic Church, all the time they were labouring in vain, and that it continues to this day. This Mission was first commenced in 1719; I may say, by accident. Clement the Second sent M. Mezzabarba, as Ambassador to the Emperor of China, and he took a number of ecclesiastics with him. Not being successful in his Mission, he dispersed the ecclesiastics in different provinces, and among the rest, into Ava and Pegu, Fathers Vittoni and Calchi were sent. They were well received by the king; they soon built a church, and began to make converts. Father Calchi died in 1728; and a bishop was then appointed, and commenced his labours under Benedict. Afterwards, in 1749, a church was built, eighty feet long, the first brick edifice ever raised in this place, and very handsomely fitted up in every way. Priests were allowed to instruct the people in the Catholic religion; and every thing was conducted quite in public, without the slightest reserve. The account which I have given you so briefly, I have extracted exclusively from authentic documents—chiefly from the correspondence of Missionaries during the last century, to which I have had access. At Siriam there were 40 students and two churches, one at Pegu, and in other places; in short, I find between 20 and 25 churches in different parts of this kingdom. At the end of the last century it was still in their hands, but when the order was suppressed by the French, Missionaries could not be supplied; and the consequence was, that when Father Sangermano, whose learned work on this empire has been published within these three years by the French Asiatic Society, came over in 1808, there were no means of sending any one to assist him. Father Amato, at the age of seventy, had the whole care, and was, without intermission, exerting himself. In 1828, we find him writing the most affecting letters, begging assistance from home, for otherwise it was impossible that the church could be continued. In 1828, two Missionaries were sent; and they arrived just in time to see the good old

clergyman before he departed, and to give him the consolation of being assisted by a priest of his own religion. In the course of the last year another was sent ; and now assistants will be forwarded as fast as possible. But I cannot say that we have any returns, except one, which I do not think by any means complete, which makes the Christians amount to 80,000 at present.

Another very interesting portion of our Missions, over which I must hurry, is that of North America. I showed you how the Missions had proceeded there, which had been conducted by others ; and we have their concessions, that in Lower Canada, all the Indians had been converted by the Catholic Missionaries. We have a parliamentary report, made in 1833, of the aboriginal tribes of the British Colonies, and we have a letter from the Bishop of Quebec, who says, that all the Indians of the lower provinces are entirely Catholics. There are several such confessions. "I cannot avoid mentioning," says a writer in the Report of the Society for the Propagation of the Gospel, for 1824, "a very interesting object which presented itself about two leagues from St. Peters, the Indian chapel, so called from its being exclusively the work of Indians. It is situated upon a delightful little island, with a house for the priest ; this is served with tolerable regularity. St. Peters is altogether a Roman Catholic settlement." Again, speaking of St. Regis, he says, in the Report for 1825, "It is inhabited almost entirely by Indians. They profess the Romish faith in common with all the Indians of the Lower Province." In another place, in 1826, there were 18,000 Roman Catholics, among whom were 500 natives.

But what I wish principally to detail, is the method in which these Indians are governed, and the way in which they conduct themselves. There are an immense number of settlements, besides those of which I have given you an account ; but the most interesting is one on two mountains, which has been established 100 years. There are two villages, having a church between them ; the Indians amounting to a thousand. Under the guidance of their Clergy, they go out on the month of September, hunting and fishing, and, according to their usual habits return in May. On a Sunday, or a holiday, though they have been without the sight of game for days before, nothing can induce the men to fire a gun on that day. If there be no fish to be found on the days prescribed for abstinence by the church, a little parched corn forms their only sustenance ; and they return without having violated one single precept of the church which they obey. They are instructed in a very remarkable manner ; and all are edified by the practice of their religion. But, before leaving this, I wish to mention one curious circumstance. It has been said, that where the Catholics have once been established—and this is mentioned by the person alluded to at the beginning of my discourse, who has written a work to show, that the method

followed by the Protestant Missions is superior to that of the Catholics—it is said, that where the Catholics have once been established, and circumstances have driven out their Clergy, all the work is ruined—that there is not a trace to be found, because they have not built upon the Gospel, they have not built upon the Bible, but have built upon sand. These are the expressions of the writer. You have seen one instance of the contrary in Ceylon; and how different from this is the instance among the native Indians! A few years back there was a deputation from one of the tribes of Indians, who presented themselves before the Governor of Indiana, to ask for a Missionary. He told them that he would send them one. They said, “What sort will you send? Will you send those that bear the cross; and will he be a married or unmarried clergyman?” He replied, somewhat embarrassed, “Certainly they would bear no cross, but be married Clergymen.” They replied instantly, “These are not the ones we want; we want those that used to be amongst us formerly”—that is to say, the class of Jesuits, the Catholic Missionaries. On the 12th of August, 1823, a petition was presented to the President of the United States, from the Uttawa Indians, from which I will read an extract. “We thank our father at Congress, for every mode of bringing us to salvation and the knowledge of Jesus, the Redeemer of the red and white man. Confiding in your paternal kindness, we claim liberty of conscience, and beg you to grant us a minister, or master of the Gospel, belonging to the Society of Catholics, of the order of St. Ignatius, formerly established at Michillimackiac by Father Magnet and by other Jesuits. Since that time we have always desired similar ministers. If you will grant us them, we will invite them to occupy the lands formerly held by Father Dujaunay.” Four months later another petition was presented by the same tribe, from which this is an extract. “We, a chief and others, pray you will allow us to have a minister like those who used formerly to be amongst us. We desire to be instructed in the same religion as our ancestors were, when the Mission of St. Ignatius yet existed.” This was so far back as 1765. “We shall deem ourselves happy if it shall please you to send us a man of God of the Catholic religion.”

In 1827, a chief of the Kausas came to St. Louis, and asked, in the same way, for a Catholic Missionary. The request was not complied with, and he applied again to General Clarke, and after a third request, Dr. Rosati appointed a German priest, who is now among them. Since that there have been several others in the same way. But I mention these instances to show, that the religion which was then preached to them, so far back as the middle of the last century, is yet remembered by them; and they know well how to distinguish between that religion and any other instead: and, it is singular,

that about three years ago, when a Missionary, with whom I had the pleasure of being acquainted, went among these Indians, he found a prayer written on paper, which had been composed by one of the Jesuit Missionaries seventy years ago, bearing that date upon it, and which they had kept and cherished with the greatest care and reverence. It was certainly a beautiful prayer for the success of the Missions; and this he had printed, and I was happy enough to obtain a copy. They remembered the names of the last Jesuits who had been among them; they knew every thing about them—the houses, the very places they lived in; and they had, if I do not mistake, even retained, with considerable care, the things that had belonged to divine worship before.

I feel that I have by no means done justice to the subject. I have hurried over a great deal; and have even not been able to make use, in the way I wished, of the tempting documents that I have in my possession. I think, however, what I have advanced must be sufficient for contrasting what I have said to-night—and for every item of which I will pledge my character—with those documents which I brought forward, from the most unsuspected sources, the last time I addressed you.

It will be easy to see which church, or which method of preaching, appears to have been appointed by Divine Providence. There has not been an instance, that I am aware of yet, of any Protestant community, of any establishment, undergoing persecution. But, before leaving persecution, do allow me to detain you for one moment, with one remarkable instance that I have mentioned. The state of the Sandwich Islands was alluded to, in what, perhaps, might have been thought too severe terms; and the way in which the Missions had been there conducted. A traveller, mentioning an interview which he had with a princess there, says he asked, "Why did you become a Christian?" She replied, "Mr. Bingham, who can read and write so well, tells me it is the best religion; and because I see that the English and the Americans, who are Christians, are so much superior to us. But it was only an experiment; and if I find it does not answer, we will leave them alone. In the year 1826, some Catholic Clergymen went over, and they commenced the work of trying to make converts in the simplest manner. They opened an oratory, and placed in it the image of our blessed Saviour crucified. The natives naturally came in and asked what that represented. They took occasion, from the outward symbol, to explain the mystery of redemption; for it is very probable, that without some such representation, it would have been impossible to convey to these untutored and simple savages the doctrine and the history of our Saviour's passion, and what is the meaning of that there related. The consequence was, they soon began to have persons placing themselves under instruction. It went on for some time; and at last, after two or

three years, by Protestant authority there—that is, the Missionaries, who had taken possession of the temporal, as well as the spiritual power—they were banished from the Island, and took refuge in California, where the last tidings left them. By a letter, dated August 1833, it appears, that all the Catholics there, who had been discovered, were summoned before the authorities, and were ordered to attend Protestant worship. Upon their refusal, they were condemned to hard labour on the public roads; a task was appointed them, and they were ordered to do so much work. When it was done, they were brought up for a second interrogation, and asked if they would attend Protestant worship. Upon their refusal they were condemned to a second task; and when they came to the fourth task, some of them demurred on this account, that hitherto they had been allowed to work in bodies composed entirely of themselves, and an order now came that they should be mixed with convicts—with all that were condemned to work for every sort of crime. They felt themselves hurt, naturally; and, more than that, they felt that they were going to incur danger, by being mixed up with the lowest refuse and the worst form of society. The consequence was, they demurred, and begged they might be allowed to work alone. An order came that they should not; but not only so, an order was given to separate the wives from their husbands, and make them work in different parts of the Island. This produced something like a tumult, and they consulted the catechist whether they were to obey. He said, “If an order of this kind come through the Commissary, he has no authority to command it; but if the proper magistrate tells you, you must submit. God will not be the less pleased with you for your keeping such company, so long as it is not your own doings. It proved that the Commissary gave the order; and, taking the catechist’s words too literally, they insisted upon having the command issued in their presence, by the supreme Judge. They were taken before him, but, in passing before the house of the English Consul, some of them, in chains and being dragged away to this hard work, rushed into his house and claimed his protection. He instantly, as was worthy of the English character and name, took them under his protection—because, I must observe, that the Missionaries were not Englishmen—and since that, the persecution has ceased. This was an instance of the persecution of one sect of the Christian religion—professing to be Christian—against another of that religion, and who are the people that are always considered as persecutors by that sect. The consequence was, that in April, 1833, the king annulled the decree by which all the people should be compelled to attend the Protestant church; I say compelled, because, as a traveller says, he saw, himself, the people driven to church with a stick, receiving severe blows to oblige them to enter. But the moment the decree was issued, that they should not be obliged to go, it was found that the Catholics had

not lost one single convert—not one person had left them. Let anybody contrast the conduct of the two—the one that endured persecution and still remained faithful—the other, who were supported by law, the moment the compulsion was taken off, have in a great measure abandoned their course.

These are matters for your own reflection; and, if you look at them, even independently of the comparison which I have made, I am sure you ought to feel, that it is a subject of much consolation, and much comfort to all those who profess the faith of Christ. I cannot conceive a more delightful occupation, than to study the peculiar manner in which Christianity alone, of every known religion, can adapt itself to every possible state and condition of mankind. We may say, that every other religion which has ever been upon earth, bears in itself most manifest marks of its being adapted only for one particular climate or character. You cannot, for instance, suppose that the Huron could have ever, by any ingenuity, or any talent, been induced to embrace the abstemious, and, I might almost say, the amphibious religion of the Ganges; that he could have been induced to pass a great portion of the day on the shore, to hope for his sanctification from frequent ablution in his frozen lakes, or to abstain from animal food, and confine himself to vegetables, which the stern decrees of nature have forbidden to his clime. You cannot conceive how the soft and luxurious inhabitant of Thibet should adopt, in his calm and spicy groves, those sanguinary divinities which distinguish the religion of the Scandinavian; or that he would have listened with delight to the legends of blood and of glory, which serve to nerve the heart that is sinking amid the storms of that country. You cannot, in like manner, conceive how he, in his turn, could have been brought to embrace the religion of the East with its variety of perfumes and light Pagodas, and every portion of the ceremonies forming a part of worship so manifestly intended for one zone. In the same manner we may say of every ancient religion. The religion of Egypt is so completely the produce of the soil, that it must have perished had it been transplanted beyond the banks of the Nile. And the religion of Greece, in the same manner, with all its poetical mythology, could only have been adopted by a nation possessing the same refined taste and the same exalted fancy which they had. Even the Jewish religion itself, bears the impress of not having been intended by its Maker to be a durable or universal form of worship. Christianity alone seems to be the religion for every climate. We have seen, from the accounts we have given you, individuals from one pole to the other, from the bounds of the East to those of the West, believing the same doctrines; and the same practices taking root in every possible variety of the human race, whether we consider their habits or their constitution, their complexion or their natural characteristics.

However, I hope that what I have said this evening will make us just to ourselves, and lead us to find, that it is not every form of Christianity which can thus be adapted to the wants of every fallen individual; that it is only the Catholic religion which seems to make itself, as it were, all in all, and takes hold of every possible variety without altering in the least those characteristics which form specific distinctives. The doctrines of some Protestant sects have been proposed to the Negroes in the West Indies, and the consequences of it so far have been fatal to themselves, and to those by whom they are surrounded. We have seen Lutheranism attempted to be thrust on the natives of Ceylon; and in consequence there has been the most frightful chimera of religion ever seen, for there has been the union of Christian worship with the worship of devils. We might say the same of the inhabitants of the Sandwich Islands, in which all the traits of savage character have been merged in the vices of a civilized nation, in the worst forms of European character. It seems, therefore, as if the Catholic religion possessed a certain grace and efficacy peculiar to itself—that of laying hold of every diversity, and every character, without destroying our personal or national individuality. It seems to have the same latent and mystical virtue which is attributed to many springs, wherein flowers or leaves that have been some time, are, by the water, gradually divested of every frail particle, and converted into a solid durable mass; but yet, at the same time, preserve every line, every mark which served to give them character in their more frail and perishable state. So it is precisely with us. You have seen the Catholic religion proposed and accepted independently of civilization: it may have gone sometimes before it, if not, it is sure to be its harbinger. You see how, sometimes, it has found it gone, and proved its creator. You have seen, in other instances, how savages have been brought to the knowledge, and admiration, and practice, of the sublimest doctrines, and yet continue in their own native state. You have seen it, on the other hand, form the only check, the only preservative, amid the debilitating influence of the Indian climate. Surely these are qualities upon which we may dwell with gratitude to God, for having blessed us so far as to have known, and embraced, and practised this religion. O that the Lord may preserve us in it; and that you may thank God for the grace given to you and others, is a blessing which I pray God to grant you all.

LECTURE VIII.

THE HEADSHIP OF PETER, AND THE SUPREMACY OF THE SEE OF ROME,

MATTHEW XVI. 18.

"And I say to thee : That thou art Peter ; and upon this rock I will build my church, and the gates of hell shall not prevail against it."

THE idea of the church of Christ which we have drawn from the sacred word of God appears to be that of a compact and graduated establishment for the preservation of revealed truth, by means of a provision, made by the Almighty, that his presence shall always be there, assisting it to preserve the belief of the doctrines which have been delivered to it, and to be the means of diffusing it among all mankind. We have seen how far this purpose was foreshown in the old law, and instituted in the new, a compact society, as it were, having within itself the form of a kingdom or dominion, in which there is a subordination of those who are to be taught, to those who have God's command to teach, and his promise that they shall ever teach aright. We have seen how all the imagery that is applied to this kingdom, gives us precisely the same idea ; for it would indeed be wonderful, if there were not some special provision for the preservation of that individuality which was to be the essential characteristic of the church of God ; and, at the same time, to secure to it that permanency which was necessary to enable it to carry into effect the commission entrusted to it by Almighty wisdom.

That is the dogma which I wish to explain to you this evening—that the Catholic church discovers this completion, as it were, to the system which I have before detailed in parts—the cope-stone, if I may so say, which, at the same time that it fastens adorns and protects the building over which it is placed in such a way, that, while it forms the link or

the connexion whereby that unity is preserved—which is one of the most beautiful, as well as one of the most essential characteristics of Christ's church as described in the Scriptures,—it at the same time gives it a constant and durable means of being preserved, so that we can trace it from the beginning to the end by means of this most distinguishing and most-important object.

Such we believe to be the *Supremacy*, as we call it, of *St. Peter*, and after him of his successors in the See of Rome—a supremacy, the character of which I shall first endeavour to describe, and then shall proceed to show you, as briefly as the subject will permit, the grounds upon which the Catholic church bases this important doctrine.

By the supremacy of the sovereign Pontiff, we understand that jurisdiction or authority which is invested in him as the successor of *St. Peter*, whereby being constituted the vicar or representative of Christ upon earth, and consequently the visible head of his church; for Christ is always the only principal, and necessarily invisible Head of the church; power has been given to him to govern, to rule, to preserve together, the various naturally and humanly speaking discordant elements of which the church of Christ was to be composed. We believe, therefore, that he is the universal Shepherd over the entire flock; that not only every part of this flock—every individual member—is the subject of his charge, but also the clergy—not the lower grade only, but those of the highest dignity—are essentially submitted and subjected to his sway, so much so, that the appointment of them all must emanate from him primarily, or at least be virtually, and in some way, approved by his sanction. We believe, consequently, that it is his duty to watch over the whole church, to discover scandal and error, and instantly apply those remedies which God has appointed for their removal; that it is his duty to watch over the deposit of faith; to see, while we believe, that, in the whole church it cannot be lost, that it shall not be in any way tarnished, or suffer loss in any special church. We believe, therefore, that the whole of the faithful are bound together in union to him, communicating, through their respective pastors, first, through their own clergy, and these again through their bishops, and so we find them holding obedience to the Sovereign Ruler of the universal church, and listening, with obedience and docility, to whatever he shall appoint.

But here let us observe what is meant by obeying whatever he shall teach or appoint. It is not to be understood that we believe, by any means, that he has it in his power to create any new doctrine for the church, or to appoint any thing to be believed which was not believed before; not even that, according to the universally received doctrine of the church, he has the power of pronouncing infallibly upon what is believed in the church, but simply that it is his duty, the moment an error arises, to investigate and examine what is the belief of the church

upon that point, to give an answer regarding it, and, according to the dogma of the church, if the whole of the church—the bishops constituting it should accede to that decision, the decision is considered necessarily as the voice of the church, and consequently the infallible teaching of God. But, as I observed before, it can only be as to a matter of fact, whether such doctrine hath always been taught, and whether it is actually taught through the universal church, that this inquiry is directed; the power is never exercised for the creation of a single new opinion, for imposing upon the faith of the Catholic, one single doctrine which has not, till then, been universally received.

In like manner, when we speak of our being obliged to obey him in every thing he shall command, of course we believe it impossible, or, I should say, next to impossible, that he can impose a command upon the church which is contrary to the law of God, and therefore, we have no hesitation in saying, that we consider it incompatible with the promise which we believe God has made of preserving his church from error, for him ever to allow the chief ruler and pastor to decree any thing, even in practice, which can be contradictory to that law. But, at the same time, in all matters relating merely to practice—that is, to discipline—there are certain laws, canons, or rules, by which the church is governed; and though there can be no doubt that, in a matter of mere expediency, the decision or decree of the holy See, would be immediately submitted to, yet can there be no doubt, that by no principle of our religion, that by no doctrine of our church, can we be compelled to obey any thing, supposing it possibly decreed, which was contradictory to the clear revelation of God.

This dominion of the holy See, as it is believed and inculcated in the Catholic church, has no connexion whatsoever with the question so frequently mixed up with it, that of any temporal dominion or power which the sovereign Pontiff may possess in matters merely temporal. It might happen, by the decree or course of divine Providence, that he should be stripped of all his temporal dominions, and reduced once more to the situation of a simple bishop; and yet there can be no doubt, that the entire Catholic church would continue to pay the same deference, the same obedience, the same homage as they do at this moment when he is in possession of a temporal kingdom, or as they did at any of those periods when he is supposed to have been the despot and the master of Europe. We believe that, however it may have pleased Providence, to give him certain powers or influence in temporal affairs, this has no necessary connection with the Institution of the primacy, and consequently, that the two are not necessarily united together.

Upon this subject, if time will allow it, before the conclusion of the discourse, I may have a few words to say, especially in looking at former times, concerning which, so much is popularly delivered and written. I

allude to the supposed usurpation in matters temporal, by the occupiers of the holy See. For the present, suffice it to say, that there is nothing taught in the Catholic church upon this subject; that it is no principle of her belief whatsoever, that the Pope does possess, or can possess, any temporal power, and that if we speak of those kingdoms which are not, in any wise, connected with his temporal government, it is the belief of all Catholics, that the Pope has not the slightest jurisdiction, or right, to interfere upon earth.

Thus far, therefore, may be necessary for clearing away difficulties, and to which I will only add one more reflection, namely, that in the same manner that I have said that the personal infallibility of the Pope is not a dogma of the Catholic church; though I must observe that it is what is called an open and free question, and that many divines maintain the one, and many the other; but still, as it is not to be considered a defined and decided dogma of religion—in the same way as I speak of his personal infallibility, so may I also speak of the personal *peccability* of the Pope. I know—and even lately I have seen it repeated in a popular form—that there is a sort of declaration of Catholic belief on this subject, as though they held that the Pope could not even offend God or fall into sin. Now, than this, nothing can be more false, because we believe that the Pope is just as liable to sin, that he is just as capable of offending God as the weakest and feeblest mortal upon earth; that he depends exclusively and entirely upon the degree of virtue which he may have acquired, upon the command he may have gained over his passions, upon, in short, the degree of perfection which he may have attained, how far he will sin more frequently or seldomer than the meanest and poorest of his flock.

The question regarding the Pope's supremacy necessarily divides itself into two portions; first, the ascertaining the root, or the groundwork, as it were, upon which it rest; and secondly, the application of the arguments used in the first division to the permanency or existence of that power in the successors of St. Peter.

I have said that, from the beginning, we believe a supremacy, or a superior jurisdiction and authority to have been given to St. Peter over the whole church; and it is in virtue of the Pope being the successor of St. Peter, that we believe it is continued in him. It is necessary, therefore, in the first place, to examine the grounds upon which we attribute a superior authority and jurisdiction to that prince of the apostles, before we proceed to establish the connection which his successors have with him in this regard.

Before entering upon the explanation, or the examination of the words of my text upon which we found the first argument upon this subject, I will premise that it was a very usual custom at all times among the Jews, and especially prevalent among the rabbins about the

time, and after the time of our Saviour, when any of their disciples distinguished themselves in any special manner, when they gave some answer which seemed particularly to call for their approbation, they changed their name, and gave them a new appellation, by way, as it were, of fixing, in connexion with them, a monument of that distinction. In the old law we find the Almighty had recourse to this means, to record special actions in the lives of his favourites; as, for instance, when he changed the names of Abram and Sarai for Abraham and Sarah, because he would make of them parents of nations, and kings, and people. In like manner, when Jacob wrestled with the angel, and gave tokens of superior prowess, God changed his name into Israel, a name expressive of what he had done, and joined to it an adjective, contained as in the other instance, in the name itself, implying that he should prevail hereafter with all mankind.

Now it is singular, that no sooner was St. Peter presented to our Saviour, than he foretold that this important circumstance should occur in his regard: "Thou art Simon," he said, "the son of Jonas or John, thou shalt be called Cephass;" which is, being interpreted, Peter. Our Saviour, however, waited for some time, before he installed him in the dignity which such a name might appear to designate; and it was not till they came to Philippi, on the Sea of Galilee, and made a special confession of the divinity of our Saviour, or, at least, of his being the Messiah sent by God, that he proceeded thus to address him, "Blessed art thou Simon Bar-jona; because flesh and blood hath not revealed these things to thee, but my Father who is in heaven." Thus far, therefore, he is addressed by the same name which he bore before. Our Saviour then immediately proceeds to the inauguration of his new name. "But I say unto thee, that thou art Peter." Now we should naturally expect, from the instance that I gave before, that the dignity which is conferred upon Peter, or at least, those expressions which are subsequently applied to him, should have some reference to the name that has been given him: and accordingly, it must be observed, that, however differently it sounds in our language, or in any modern language, in that in which our Saviour spoke, there is no distinction of a letter, of a vowel, of the smallest accent, between the common ordinary word for a stone, or rock, and the name of Peter as given by those who spoke that language to Peter the apostle, or any one living at present, who bears that name from him. So that, in the original, it must have sounded literally, "Thou art *a rock*;" and then we see immediately the connection of what follows; "and upon this rock I will build my church, and the gates of hell shall not prevail against it." Such, therefore, is the first commission given to Peter; or, rather, such is the first appointment

by which he is constituted the rock upon which the church has to be built.

The second distinction which is bestowed upon him, is contained in the words that immediately follow, "And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." The second commission consequently consists in the giving him the power of the kingdom of heaven, and wherewithal the power to bind and to loose.

To this we must add a third, and no less important commission. When later still, after our Saviour's resurrection, he demanded from Peter a peculiar pledge of his affection beyond that from any of the other apostles. Upon his giving it three times, he committed to him as oft the care of his entire flock—his lambs and his sheep.

This therefore, brethren, is the three-fold commission upon which we establish the doctrine of St. Peter's superior jurisdiction, or in other words, his supremacy.

To begin therefore with the first: St. Peter is appointed the foundation upon which the church has to be built. The only idea which we can attach to this figure is, that by him the parts of this edifice should be held together; for it necessarily includes the idea of a connexion, of a union between all the parts of the building, and that which is called its foundation. It is impossible to separate these two objects, as used by our Saviour, from the idea of an intimate connexion between the two. But what in a material edifice is produced either by the solidity, the weight, or the tenacity of the materials employed, can, in a moral edifice, be produced by no other means than, if I may so say, by external pressure, or by the exercise of jurisdiction and authority. If you apply it in any other case, you will find that this necessarily is the idea to which it leads you. If you say, for instance, as is every day said, that the laws are the basis, are the foundation of all social order, what do you understand by this, except that, in the laws as properly administered, there is a power to secure to each one his individual rights, to punish all transgressors against the common weal, to secure to every man whatever is his own, and principally to give the rule or the law by which uniformity of action and opinion, in all that relates to the public, can be secured among the members of that community. You say in like manner, for instance, that the triple legislature of this country constitutes the basis or foundation of its constitution—What do you mean by that, except that in the authority which there resides, there is the principle of power capable of regulating even the subordinate portion of the body politic, and keeping it once more united as a public or political body, directing all its efforts to the same objects, and acting mutually for the same ends, from one extremity to the other?

Such is the only idea which you can form of the foundation or the basis of any moral union ; and observe, that this idea excludes, completely, all not merely superior, but all equal and co-ordinate authority, for is it not manifest, that if, besides the laws, there were another system of regulation nowise dependent upon them, moving precisely in the same sphere, acting upon the same objects, exempt from their control, and capable of giving, at the same time, a conflicting decision, I ask you, if the laws would any longer continue to be the basis of social order? Or, if there were, besides the regular constitutional legislature of the country, some other authority which had full power to set its decisions at defiance, to appoint laws equally binding, yet not necessarily subordinate to its decisions—I ask, if the whole fabric of that kingdom would not necessarily be dissolved, and if a general disorganization would not ensue ; if that legislature would not cease to be any longer the basis and foundation, the ground-work of that form of government.

Now apply, therefore, these reflections to this case. We are told that St. Peter is the foundation upon which the church is to rest ; the object of the foundation being necessarily to keep the parts united to itself (for a foundation cannot be said to be the ground-work of a building, which does not exist upon it, and instead of being in close union with it, is at some distance, and perfectly separated), and consequently you must allow, that in constituting St. Peter the foundation of the church, there was given to him that authority and jurisdiction which was necessary for fulfilling this office ; and this authority and jurisdiction as we have seen, allows of no superior or even co-ordinate order.

But, to meet this reasoning, it has been said, that “ There is no need whatsoever for taking the expression in this literal form. St. Peter, it is said, is the foundation of the church, inasmuch as the church took it its commencement from him. St. Peter was the first who preached the gospel to the Jews. On the very day that the apostles received the Holy Ghost, he began to fulfil his commission, and laid the foundation of the Jewish-Christian church. He was afterwards the first to preach to the Gentiles in the person of Cornelius ; he may be said to have opened the gates of salvation to that nation. St. Peter, therefore, was properly the foundation, the ground-work, the beginning of the church, by the fulfilment of this office ; and this amply explains all that our Saviour need be supposed to mean : it is quite sufficient for the fulfilment both of the promise and of the commission.” This is the form of argument which has been repeated again and again, and has been thought amply abundant to overthrow the reasoning which I have endeavoured to follow. I can only consider it as one of the many examples which, in the history of religion, may be brought to show how easily men may be led to deceive themselves.

Had our blessed Saviour said to Peter, "Thou shalt lay the foundation of the church, thou shalt lay its first stone," I could have understood how, by being the first to introduce both Gentiles and Jews into the church, the commission or the promise might have been accomplished. But, assuredly, there is a great difference between the two—between saying that something was the foundation of a building, and that it commenced the building. Would any one call a person the rock upon which a building was to be raised? or would any one call that the rock or the foundation of any social edifice by whom simply the edifice, whether material or moral was first commenced? Is there not necessarily an idea of firmness, of durability, of power, of resistance in the term used? Does it ever imply nothing more than the beginning or commencement?

But now examine other examples, and see how it would apply. Religion was first preached in this country by St. Austin; it was first preached in Ireland by St. Patrick. Would any one dare to say, that St. Austin is the rock on which the English church is founded?—that St. Patrick is the foundation on which religion is based in Ireland? If this would not be done in these instances, how then could you apply the figure in the other? When we are told by St. Paul that we are founded upon the apostles, that we are built upon them as upon a foundation, do we thereby understand merely that the apostles were first commissioned by our Saviour to preach the gospel, and that we therefore truly rely upon their authority and their testimony, given, even in connexion with their blood, to the truth? When our blessed Redeemer is declared to be the foundation on which all must build, has any one thought of reasoning that this means nothing more than that our Saviour commenced the teaching of Christianity, and not that he is the author as well as the finisher of our faith? If, therefore, in all these instances we do not dare to consider the two expressions as identical, we do not venture to say, that whoever begins a church may be called its foundation, we do not venture to say these were the foundation, because they commenced it; therefore, in this instance also, we must not reason in the same manner, but we must consider that there is more implied than being the commencement, that there must be something which gives consistency and strength to the building.

Observe, not only does our Saviour say that the building, the church, is based upon Peter; but he expressly tells us that the gates of hell shall not prevail against it, *because* it is based on Peter. I need not enter into any discussion of the meaning of this phrase, whether, according to some modern Protestant commentators, it simply signifies the gates of hell, or is used simply for something exceedingly strong, that is, any power whatsoever; or whether it does not mean, as it has been generally, and I should say, unhesitatingly, rightly considered to

mean, that the powers of darkness and the enemies of man's salvation shall not be able to overthrow it.

Now, I say that our Saviour in this sentence implies that the church is to be durable and impregnable, because it is based on Peter—and why? Simply for this reason, that the idea of a foundation, of a rock, and that of durability, are so necessarily connected one with another, that we can not consider it possible that they should be put together in the same sentence, except in consequence of that connection. I will give an illustration of this from our Saviour's own expression. When he tells us, that the foolish man built his house upon the sand, and that the storms came, and the winds blew and beat upon that house, and it fell, and great was the fall thereof; although he never tells us that it fell, or that it was not stable, on account of its foundation, the connection of the two together is so natural, that we conclude his object must have been to tell us that the house fell, because it had not a firm foundation. And in the antithesis of the parable, if he had not told us that the house stood because it was built on a rock, though he had merely said that a wise man built his house upon a rock, and the rain fell, and the floods came, and the winds blew and they beat upon that house, and it fell not, we should have concluded that he meant to insinuate that it fell not because it was founded upon the rock. Now, therefore, when our Saviour tells us that Peter is the rock, that he builds his church on that rock, and that it shall be indistructible, we conclude necessarily that he means to establish a connection between these two naturally connected circumstances, and to lead us to conclude that the stability of the church mainly depends on this circumstance—that it is based upon Peter.

Such, then, is the first commission given to St. Peter—a commission that held the church together in unity, as the foundation of its holy edifice, and it necessarily implies that he was to have that requisite authority, or jurisdiction, without which such an object could not possibly ever be attained.

The second commission that is given to him is that which is veiled under the imagery of giving him the keys of the kingdom of heaven; by which kingdom ordinarily is understood the church, known in the New Testament, and in the Gospels particularly, again and again, by the name of "the Kingdom of God," or "the Kingdom of Heaven;" and to this is added the power of binding and of loosing.

I should suppose that it can hardly admit of a doubt what the expression to deliver the keys to any individual must mean. This also must be explained in reference to the hypothesis which I before mentioned; that is, the giving of the keys in this instance is nothing more than authorizing him to open the gates of the church to heathens and to Jews. I would not dilate upon the cold, I should almost say, the paltry signification which would be given to such an image, if the idea of the deliver-

ing of the keys of a town, or the delivering of such an ordinary emblem of authority, as that could signify nothing more than that the person to whom these keys were given by the Sovereign should have the power of locking and unlocking, of letting men into the city, discharging the office of a porter, rather than that of a governor. I am sure that the fact that such a meaning should be attached to such an ordinary figure, only shows to what expedients persons will have recourse who have a certain end to obtain in their interpretation of Scripture. But let us take what is the ordinary meaning; what is the meaning it has everywhere else, both in Scripture and out of Scripture. I will defy any one to show an example, either in sacred or profane writers where, by giving any individual the keys of a town or kingdom, or what you please, was ever meant that it should be simply his duty to lock or unlock the door to strangers. But, on the contrary, is it not well known, that the delivering of the keys of a captured city is a natural emblem for showing that the jurisdiction of that city is thereby given up to the conqueror? Is it not a common form of constitution for the governors of fortified places to deliver the keys into the supreme governor's hands? Is it not the custom in this city, though it has now become nothing more than an empty ceremony, to give up the keys to the monarch when he enters; that the person invested with supreme magisterial jurisdiction should yield up his authority, when the one for whom he holds it comes into its precincts? Are not all these natural and ordinary emblems of authority, of jurisdiction and sovereignty, beyond even what we have in Scripture? In the same manner we are told, that upon the shoulder of Messiah God would place the keys of the house of David, so that he should shut and no man should open, and that he should open and no man should shut. What is the meaning of that, but that he should be supreme ruler of the house of David; that he should be supreme governor of that house? We are told in the Book of Revelations in the same manner, that to him are given the keys of hell and of death; to signify that he has supreme power and command over destruction. From such images, familiar as they are in Scripture, in common occurrences, in every history, and in the practice of every nation, assuredly we must see, that this is the only interpretation that can be applied here, unless a particular reason can be shown, a strong proof that in this instance our Saviour did mean his bearers to depart from the ordinary signification which they attached to these words.

In the East, the idea of a key as an emblem of possession of jurisdiction is much stronger than it is amongst us. The most accurate orientalist relates that the keys of the temple of Mecca, before the time of the arch-impostor, Mahomet, were in the hands of a certain tribe, and he tells us, on two different occasions, that when another tribe, either by war, or even by fraud and stealth, had got possession, the keys of the temple, the jurisdiction, the command, the sovereignty over it, was

transferred to that tribe; so that the very possession, in fact, of the outward emblem, although unjustly possessed, was considered essential, as giving at the same time the authority it represented. Thus, therefore, our Saviour gives to Peter this very emblem, and all that authority over his kingdom which is or can be designated by receiving the keys of any material building or place. It follows, therefore, that the only interpretation that can be attached to this portion of the commission is, that a power and a jurisdiction was given to St. Peter over the whole of the church whose keys were delivered into his hands. The same must be said of the power of binding or of loosing. In whatever way we choose to interpret these words, whether as some have chosen in the sense of pardoning or of punishing, or in the sense of making laws more vigorous or abrogating them (for, in the language of the Jews, especially in the writings of the Rabbins, these expressions may be found in both of these senses), but whichever of them we adopt, it is manifest that the idea of power or jurisdiction is necessarily included in it.

The last commission given to St. Peter, is that of feeding the flock of Christ—a commission which certainly could have no signification but that of jurisdiction, and of supreme jurisdiction, because, to those who are educated, I am sure I need not state how universally the idea of a shepherd is connected in the language of olden times with that of being a ruler or a king. Even in the earliest profane writers, it occurs perpetually in this sense; and, in Scripture, we well know that to be a shepherd of God's people, is the same as to be a ruler thereof, and therefore St. Paul expressly tells the bishops of the church, those who are appointed over the flock of Christ, that they are appointed to *rule* over it.

But, to sum up the whole of this argument, if no jurisdiction, if no authority, if no power, but only an honorary pre-eminence, as some have said, was here given to St. Peter in these different commissions, I ask, upon what occasion was any jurisdiction ever given to any of the Apostles? If you will look through the whole of the New Testament, you will not find any expressions more strongly indicative of their having had any jurisdiction, than where they are called the foundation of the church; than where they are told to loosen and to bind, to forgive sins and to retain them. These are the passages upon which every church constitutes the basis, the authority it attributes to the Apostles, and through them to its rulers.

If in all these expressions, therefore, power and jurisdiction are given them, it follows that when the same expressions are applied to St. Peter, power and jurisdiction are necessarily given to him also. Thus far therefore, we have gained, that power and jurisdiction were given to St. Peter, and I would say, that that power was distinct from that given to the Apostles, from the manner in which it was given. It was given to him *individually*, because it was prefaced by a special change of his

name ; it was given to him *individually*, because he was the one who gave the answer, which our Saviour said his Father in heaven had revealed to him. It was given to him in terms in which, as we shall see just now, it was never given to others, and it implies an universality of jurisdiction, inasmuch as the whole flock of Christ was committed to him. It implies an essential and necessary authority ; inasmuch as it was made the very foundation on which the whole church was to rest. These qualifications, taken together, are assuredly sufficient to constitute the jurisdiction, and the supreme jurisdiction, of St. Peter.

There are two objections made to this reasoning of a very different character ; the one is exceedingly weak, the other has some appearance of strength. The first denies at once the fact on which the reasoning is based ; the other admits the fact, but denies the conclusions which are drawn from it. The first is one which has been proposed before, but which has been brought forward perhaps a little more speciously in modern times. It is said that, not St. Peter, but that our Saviour was the rock mentioned in the text. It must be observed that his opinion must be clearly distinguished from one occasionally mentioned in the ancient fathers ; that is to say, that the *confession* of Peter was the rock on which the church was to be built. To prove how essential the doctrine, which Peter here explained, was to be considered, it was assumed, that when our Saviour said to him, "Thou art Peter, and upon this rock I will build my church ;" he did not mean the person of Peter as separated from the doctrine or confession, but that it was the religion the church was to be based upon—the dogma, by always so living, so acting in the person of Peter. It will be found that those fathers, especially St. Austin, who makes use of this in writing against those who deny the Saviour to be the Son of God, as often, more often, perhaps, than any others, is most explicit upon the authority and jurisdiction which it confers on St. Peter. Consequently, when these fathers are quoted for the authority that our Saviour was the rock and not St. Peter, there is a perfect misunderstanding both of their object, and of their reasoning. But without entering further into that point, which would lead us into an examination of the various passages in the ancient writers, let us take the question upon its own merits, and especially in dealing with persons who profess to follow only Scripture itself as a guide, and who, consequently, must interpret primarily by those evidences which can be drawn from itself.

Our Saviour says, "Thou art Peter ;" that is to say, a rock : "Thou art a rock, and upon this rock I will build." If that sentence were to be addressed to any one here present, could he by possibility conjecture that the rock mentioned in the second portion of the sentence was not the same as that addressed in the first ? Is it possible, according to all grammatical forms of language, to connect two members of a sentence

more closely, or to point out more clearly, that the same individual is alluded to in both members of the sentence. To explain this, therefore, it is supposed (and I am referring in this instance to a pamphlet written expressly on this subject, by the Bishop of Salisbury,) that our Saviour, when he had spoken the first part of his sentence, and said "Thou art Peter," that is a rock, then pointed to himself and said, "Upon this rock I will build my church." In the first place, perhaps many are not aware that that frightful system of biblical interpretation which has completely corrupted the scriptural scholars of Germany, is grounded precisely upon that system of interpretation which assumes that you are authorized to fill up in your mind chasms, as it were, in the narrative, and to suppose our Saviour's actions, looks, and attitudes; and by means of this rule, every miracle in the New Testament has been got rid of and pronounced to be no miracle whatsoever. If you were to read, for instance, the explanation given of the raising of Lazarus by some of these writers and learned men, you would find that the means which they take to attempt to disprove this miracle, is by supposing that there our Saviour looked this way, that in that case he pointed to such an object, and they supply a few words omitted in the text, and, consequently, having a right to supply in this manner, they can interpret scripture just as they please. What authority—if the Scripture is to be our guide—can there be for supposing that our Saviour addressed a part of the sentence to Peter, and in uttering the other part pointed to himself, and consequently meant himself? It is obvious, that if such a principle be allowed, that there is no text of Scripture safe from this method of interpretation. But the fact is, it is in itself essentially absurd; because, what can be the meaning of our Saviour changing Peter's name, to designate that He (Christ) was the rock—the foundation of the church. What connexion would there be between the question put to him, and this consequence for it? Would not Peter have a right to expect from the solemn preface that something was going to be given to him, and that he was to be rewarded for it? And what reward was it that he was to receive—a name, which meant nothing whatsoever, and which could not even be given him for the purpose of showing what Christ was? And in the same manner you may say of all the other instances where names were changed. You may say that, when the first part of the sentence was addressed to Abraham, "Thou shalt no longer be called Abram, but Abraham; for I have made thee a father of many nations"—that the angel then turned to some one else present, for instance, to his son Ishmael, and, addressing himself said, "I will increase thee exceedingly." It is evident, from the connexion which exists between the first and second portion of the sentence, that it is violating all propriety in language, even to propose such a supposition.

The second objection that is made has more speciousness about it,

and I am not surprised to have noticed that the greater part of modern Protestant commentators, and a great many writers on this subject in opposition to our doctrine base their interpretation of the passage almost exclusively upon the objection which I am going to state, and consider this as the essential reason why no jurisdiction, no authority, was given to St. Peter above the other Apostles. St. Peter, we say, received a variety of commissions; he was appointed the foundation of the church, to him was given the power to feed the flock, and to him was given the power of binding and of loosing. Now, every one of these commissions was given besides to all the twelve; consequently, whatever was given to Peter individually in the one case, was afterwards granted in the commission given, for instance, in the eighteenth chapter. In the general commission to the others, and after that, he was only upon a level with all the rest. St. Peter is called the foundation, and so we are told there are twelve foundations to the Holy Jerusalem, and upon them are written the names of the twelve Apostles. St. Paul tells us, we are founded upon the Apostles, and they are therefore the foundation equal to Peter. Power is given to them to feed the flock; they were the shepherds; they were appointed to rule the flock of Christ, and no one can doubt that consequently they are in the same condition as Peter, and Peter was consequently reduced to their level. The same must be said of the power of binding and of loosing, which was no less given to them two chapters later. Thus, even acknowledging that Peter received special authority and jurisdiction, he afterwards was put on a level with the rest, by the same privilege being communicated to them all." This, as I said before, is a specious argument, and I am anxious, not simply to answer it as an objection, but to draw from it the best, and I think the strongest, proof in my favour.

It is said, because the commission given individually to Peter was afterwards given to all, Peter therefore received no more than they did. Let us go to other cases in Holy Scripture, and see if we argue upon them in this manner. What will be the best criterion? The best rule to discover any fallacy in our reasoning upon one passage of Scripture is to examine others and see whether, on their contents, we find it practicable to reason in the same way. For instance, we find our Saviour repeatedly inculcated to all his hearers, to all the Jews, to all his disciples, the necessity of following him only. "He that followeth me, walketh not in darkness. All must take up their cross and follow me. The sheep must follow the shepherd, and hear his voice." When, therefore, you read of our Saviour addressing Peter, and the sons of Zebedee separately, saying to them, "Follow thou me;" did it ever occur to you to argue, that because precisely the same commission, precisely the same command had been given to all his hearers, that they therefore were not expected to follow him in a distinct and especial manner, and in a per-

fectly different order from the others? When again you read in Scripture that the Saviour loved the Apostles, that he tells them he will no longer call them servants, because they are his friends; when he tells them that a man cannot show greater love to another than what he is going to show to them, that is, to lay down his life for them, and when, therefore, St. John tells you, "This is the Disciple whom Jesus loved," or calls himself simply, "the Beloved Disciple," do you argue that as Christ loved all the rest, therefore, by this expression it could not be meant that any special love, any superior affection was shown to John, from what was exhibited and felt towards all the others? Once more, our Saviour gave a general commission to all his Apostles to go and preach the Gospel to every creature, to go unto all nations, teaching and baptizing them. When you find afterwards, therefore, the Holy Ghost saying, "Separate to me Paul and Barnabas to the ministration of the Gentiles;" or when St. Paul himself calls himself "the Apostle of the Gentiles," is nothing there especially said of Paul and Barnabas, is there no other mission, no other deputation but what is given to the others altogether? Do you conclude that nothing more was given to him, and that St. Paul only arrogantly usurped the title of Apostle of the Gentiles, and that these Apostles had no more sanction and authority to delegate them as especially sent to their conversion than the others? Is it not evident that in every one of these instances you do not allow the circumstance of precisely the same commission, or mission, or authority, or any thing else, being given to the many, as was afterwards given to the few, to argue that nothing distinctive was given to the latter. Apply therefore, the same reasoning, and you will find, in like manner, that it does not follow that because the same commission was given to the others that was given to Peter, he had it in no higher distinction and degree than them.

But I said that I should wish to draw a strong argument in our favour from this circumstance. It is this—it is evident from these examples I have given you, and from many others which it would be easy to collect—and they would not bear one exception—it is evident we have a rule or canon for the interpretation of such passages, viz. that whenever we find a commission given to a body of men, and repeated distinctly and separately to one, then we are to conclude that it was given to that one in a distinct manner, and in a higher degree than to the rest. If, therefore, the Apostles received for their commission, jurisdiction and authority to rule the church, Peter received distinct jurisdiction and authority of a superior order, of a more intense degree than was given to them, and, consequently, his authority was supreme.

Such, then, my brethren, are the scriptural grounds upon which we rest the superior authority or supremacy of St. Peter; and, in consequence, we find that he is always spoken of as the first of the Apostles,

that he answers in the name of the rest, that he seems as it were to be from the commencement the organ of the church.

But you may ask, perhaps, how does it follow, if this special authority or pre-eminence was given to St. Peter, that it has been continued to the bishops of Rome. It was a special reward given to him for his confession, and consequently, being individually given, what reason is there to suppose that it has been continued? Such, therefore, forms the second portion of our inquiry—to see how the transmission of this authority is to be accounted for, and to be proved.

I need not, I suppose, enter into any argument for the purpose of proving that St. Peter was really the first bishop of the See of Rome. I will not allude merely to local monuments, which attest the fact of his having been at Rome; for there was a time when several writers, led partly by the spirit of paradox, but still more by the idea that by cutting off the tree of succession at the very root, the pretensions of the Church of Rome would be entirely destroyed, went so far as to deny that St. Peter was ever at Rome. They founded their arguments principally upon negative reasoning, such as the silence of St. Paul in his Epistles, the silence of the Acts of the Apostles, and the silence of some among the early fathers. However, this matter may be said now to be so completely decided, the acknowledgments, I may say, are so universal, from members of every communion who have investigated the early history of Christianity, that it cannot be necessary for me to enter into any argument upon that point. I need only mention the names of such men as Cave, Usher, Young, Pearson, Grotius, and Blondel, authors, some of whom have written express treatises to prove that St. Peter was at Rome, and that he was the bishop of that See. St. Irenæus observes, that to Peter succeeded Linus to Linus, Anacletus, to Anacletus, Clement, and so he goes on giving the names of twelve bishops, who he says occupied that See. In the same manner Eusebius traces the succession of Peter, and gives it down to his time. St. Octoganus, and many other writers, have followed up the argument, proving that that church is Apostolical; so that its unity has been preserved, by giving us a list of the bishops of the See of Rome down to their respective ages, so that the succession of bishops may be said to be perfectly established.

This being the case, I should say, in the first place, that it is an admitted maxim in all ecclesiastical jurisprudence, that whatever authority, though even it should be personal, was brought by the first bishop to any See, it was always considered as inherent in that see, and transmissible by entailment to his successors. We find, for instance, that the Church of Alexandrina was in the first place occupied by Mark—he, as being one of the disciples, and particularly the disciple of St. Peter, exercised patriarchal jurisdiction over the regions of Lybia,

Bithynia, and Decapolis, and the consequence is that the same jurisdiction has been preserved in that See till the present day. We find, in like manner, that the Church at Jerusalem was occupied by James, he being the Apostle who exercised jurisdiction over that and the other churches of Palestine; and the See of Jerusalem remains a patriarchal See to this day, and has always been considered so, and as having precisely the same jurisdiction. In like manner the See of Antioch was first founded by Peter, before he proceeded to Rome; and he was succeeded by St. Ignatius. The line of bishops has continued till the present time, not only in one church but in several, inasmuch as the Arminians, Syrians, Latins, and Catholics, have their succession in their Sees severally and co-ordinately in their respective communions—and yet, in every one of these, the jurisdiction is over a large portion of Asia—in consequence of its having been communicated by him who in the first place occupied the See. This being the case, it would follow that St. Peter had given to him jurisdiction, not merely over the patriarchs of the West, but also the jurisdiction over the churches that became inherent in the See he last founded; and it necessarily went in succession to his successors.

It may be objected, perhaps, to this, that we are raising the jurisdiction of the Holy See upon the same grounds as we did those of the patriarchs—that is to say, upon mere ecclesiastical or canonical authority. This, therefore, is not sufficient, because we hold it to be held by divine imprescriptible right. I say, therefore, in the second place, that this jurisdiction or supremacy presides in the Holy See, as a divine and permanent institution in the Church of God. Jesus Christ, my brethren, is the same yesterday and to-day. Whatever he gives as the constitution of his Church, that must be continued as such until the end of time. Whatever form of government he first appointed, we must believe it was his intention that that form of government should continue as long as the church itself was to last. And, if this be not the case, allow me to ask upon what authority did the immediate successors of the Apostles take their place? Why was not episcopacy considered as a special prerogative, individually granted to the Apostles and immediate followers of Christ? Why did those who succeeded them in their respective Sees, at the same time grasp their crosier and maintain that they were possessed of the same authority that they had? Is it not upon this principle—that it was understood, whatever was the original constitution of the Church of Christ, that constitution was to last for ever?

Now we have, therefore, the most essential part of the constitution even here: for, in describing a building, assuredly the most necessary and essential portion of it must be its foundation; and, as St. Peter was appointed to this important station, we cannot believe that it was the

intention of our Saviour, at his demise, that the foundation should be broken up, and the stones of the sanctuary dispersed. There are two ideas, as I before remarked, necessarily connected with the notion of a foundation; that of giving unity and stability to the building; for by unity in any edifice we understand expressly that all its parts are co-ordinate to one continued plan or basement, and thereby united together; and accordingly we find, that up to the times of the ancient church, that this object was the great reason why such an appointment was made. "But, of the two," says St. Jerome, "one is chosen, that so, by the appointment of a head, all occasion of schism might be removed." In like manner St. Cyprian observes, "in order to preserve manifest unity, he authoritatively commanded that unity to spring from one." St. Optatus, in the fourth century, is still stronger, "It is well known that St. Peter established the chair at Rome, and the chair was one, that so all might preserve unity, by union with it; that whosoever should establish another should be considered a schismatic and a transgressor." And it is from this church, which is the Romish church that St. Peter set up, that we gather our idea; and the unity of the church was secured by the appointment of Peter alone to be the foundation.

Now, if our Saviour, constituting his church in unity, thought the establishment of a primacy necessary to its preservation, at a time when the charity of the faithful was still flowing on unimpaired—when all the Apostles lived dispersed over the whole world, each under the more special superintendence and guidance of God, when the number of the faithful was still few, when their recollections of the doctrines taught were still comparatively fresh, when all the believers with few exceptions belonged to one kingdom, so that they spoke but one language, and were not separated by national or political prepossessions—can we suppose that he meant such an institution to fail, precisely when all the human chances, all the moral means for the preservation of such unity, must have been infinitely smaller, while the number of the faithful was greatly increased, when dissensions and coldness had crept into the flock, when the lights of ministers had become comparatively dim, and when men were dispersed over a great portion of the world, where now they had different tongues, different ideas, different races as it were, and consequently had not any of those bonds of human sympathy which the first believers possessed. If, therefore, our Saviour, on the one hand, appointed unity as the essential property of the church, and appointed a primacy as the means of preserving that unity, it follows no less that the primacy must be as permanent, as essential to the existence of the church, as that unity which is to be its special characteristic.

In like manner, it was not merely to preserve unity, but also to give the character of *durability*: for we have seen that this essentially is

intimated in the words of our Redeemer. If, therefore, Christ has promised that his church shall be unassailable, or at least invincible, in consequence of its union with Peter; if he has appointed—made the durability of the church, in other words—dependant upon connexion with its foundation, it follows that the foundation must be as durable as the building which it has to support. Now, the foundation we have seen to be no other than a jurisdiction, an authority given to him who was the foundation; and therefore the jurisdiction and authority must continue thus durable until the end of time.

In the next place, I say that this is a permanent institution in the Church of Christ, descending from age to age, because it was so understood by the first Christians and those that succeeded them. From the very beginning of the church we find the sovereign pontiffs; or in other words, the successors of St. Peter, in the See of Rome, claimed and exercised, without there being the slightest demur on any hand, a jurisdiction over the most remote churches even of the East; and even over the patriarchal churches, which I before mentioned, as having equally descended in a right line from the Apostles. We find that the third or fourth from St. Peter, St. Clement, examined into the abuses which had crept into the Church at Corinth; and claimed the authority of proposing a necessary remedy. We find, immediately after that, St. Eleutherus interfered with the churches of Asia Minor, with regard to a point of discipline, in which they appealed to the authority of St. John, who had founded them; and it is doubtful, from ecclesiastical history, whether he did go to extremes or not; but we know that the holy pontiff and martyr, Polycarp, the last who had been the personal disciple of John, interceded for them, that he would not proceed to extremities against them. We find St. Stephen, a little later, commanding the churches of Africa, in regard to a controversy which had there sprung up upon the subject of infant baptism, and others of a secondary nature connected with it. We find also, a few years after, St. Dionysius, the pope, summoning before him the Bishop of Alexandria, who had been accused to him by the flock, and the high bishop, or patriarch, obeyed without the slightest demur. We find St. Athanasius appealing to Pope Julius, when driven from his See, begging to be reinstated by him in it; and the same Pope Julius, hearing the cause of the patriarch of Carthage, restored him, when it was found that he was unjustly deprived. We have St. John Chrysostom appealing to the Holy See, and demanding justice—and I will give his words just now—showing evidently that he believed this authority and jurisdiction extended even over his own See. Such are facts and examples of the exercise of authority, without protest being raised against it, over the whole world, by sovereign pontiffs. But we have the express testimonies of the ancient church. In like manner we have one, the very

oldest of the Latin fathers, that is, the fathers of the Latin Church, St. Irenæus, who says, "To this church," speaking of the church which was founded by the Apostles Peter and Paul at Rome, "To this church, on account of its superior headship, all others must have recourse;" that is to say, all the faithful, all over the world. Then he goes on with the words which I before quoted. In the same century we have Tertullian, giving us a brief and summary way of settling matters of controversy—viz., that persons should appeal at once to the nearest church founded by the Apostles. He says, "If you are in Africa, Rome is near, to which you may appeal." Then he exclaims, "O happy city! which the Apostles thoroughly impregnated with all their doctrines, and their blood." Coming down, we find precisely the same language held. We find Cyprian writing in these terms to the Pope, "They have dared," he says "to take the letters written by schismatics and profane men, to the chair of Peter, and the principal church, from whence the sacerdotal unity takes its rise; not reflecting that those in that city are Romans, whose faith the apostle Paul commends, and to whom perfidy can have no access." So that, not only does he call it the See of Peter, and the principal church from which the sacerdotal unity springs; but he considers it as a church which is secured by divine providence, from any chance of perfidy or deceit. Next we have another very remarkable, and perhaps stronger testimony than this, in the decrees of a council held some years later—the Council of Sardica. This was a council belonging to the Western Church, and was convened especially at the suggestion of St. Athanasius, and there were present three hundred bishops. They wrote to Julius, in which comes this expression—"It does seem most fitting, that in all the provinces, the priests of the Lord should refer themselves to the head—that is, to the See of Peter." So that here is a council universally acknowledging that the best method of deciding all controversies, all matters of faith, is to appeal directly at once to the head—that is, to the See of St. Peter, where his successors resided. There is a very strong and remarkable passage also, indeed several, in St. Basil. He writes to Pope Dionysius in a most pressing and pathetic strain. The bishop of Cæsarea alleges, that he is out of the boundaries of what was considered the Western Church. He says, from authentic documents in his possession, "It appears that the Holy Pope Dionysius, who was eminently celebrated for his faith among you, visited this church; that he made a visitation of the Church of Cæsarea, not in person, but by writing, or by legates; and that he afforded important assistance and advice to him that sat in the See." "And if," he says, "you do not succour us now, we shall perish; for we have no one else to look to but you." In one passage, speaking of the conduct of a certain bishop who had been deposed, he says—writing to the Pope at Damascus, and,

consequently, showing that the connexion had been kept up between the Eastern Church and the Church of Rome—"He went to you, and he went to the West; what was transacted between the bishop of Rome and yourself I do not know, but, upon his return, he showed a letter to the Council of Thyana, upon which he was instantly restored to his See." So that we find a bishop in the East, on being deposed, going to Rome, and making his appeal as he would at the present day; that he goes from him with a letter; that upon seeing that letter, although (it is evident from the manner in which St. Basil writes) those who had deposed the bishop were in the right, yet, upon obtaining the letter from the Roman pontiff, he is restored instantly to the possession of his rights. St. Jerome, in writing to the Pope, even goes further in his expressions than probably many of us would do. He writes, "I follow Christ, being joined in communion with your Holiness," that is with the See of St. Peter, "for upon this rock I know the church is founded; whoever eats the paschal lamb out of this house is profane; whoever gathereth not with it, scattereth abroad." These are the terms in which he addresses the Pope; that he follows Christ, because he is in communion with his Holiness—that is his very expression—with the successor of Peter; and upon that rock alone he knows the church is founded. In the passage to which I alluded before, as containing the sentiment of St. John Chrysostom, and which I will read, because it is so particularly energetic and strong, he writes to Pope Innocent, bishop of Rome, in consequence of having himself been ejected from his See, and treated with injustice, "I beseech you to direct that, what has been wickedly done against me when I was absent, and did not examine at the trial, should have no effect; and that they who have thus proceeded, may be subjected to ecclesiastical punishment"—that is, the bishops of the East, who had done this. He writes to Pope Innocent, the bishop of Rome; he entreats him that the proceedings may be rescinded, and those persons subjected to ecclesiastical punishment for their proceedings against him. "That it may be allowed me, who have been convicted of no offence, to enjoy the comfort of your letters, and the society of my former friends." He begs to be restored, consequently, through the influence of the Holy See. In another, still stronger passage, he says, "Wherefore did Christ die, except to purchase his flock, the care of which he committed to Peter and his successors."

Those examples which I have brought you, are but comparatively in the proportion of one to twenty, that we could bring forward; and especially with one exception, I have not dwelt upon the strongest of all authorities—that is, the authorities of the Eastern councils: for you would find in the history of the general councils, that in every instance when the Pope's legate spoke, when the synodical letter, sent by the Pope, was read to the council, the case was decided, the answer was,

"Peter has spoken through the mouth of Leo :" and, on another occasion, *"What need of any deliberation, the answer has come from Rome."* These are councils held in the East, and under the sanction of the Eastern Emperors. These, therefore, prove, not that for one, two, or three centuries, for I might have brought the authorities much further, that it was understood universally in the church, that the bishop of Rome held jurisdiction over the East and West, over the whole Church of Christ, in consequence of his being the successor of St. Peter ; and this surely, in the same way as in any other right of succession that can be established, proves he should inherit and succeed to the jurisdiction.

But, my brethren, there is another and a very powerful motive—that is, that the best interpretation of any promise or prophecy is to be found in its accomplishment. When we read over a prophecy simply as uttered, as delivered, it is often exceedingly difficult to arrive at the true import. For instance, in the prophecy which refers to the dispersion of the Jews, we might ask, was it thereby asserted, that the temple should be destroyed simply, or that they should want for ever every form of congregational worship? Was it intended, merely that they should be deprived of a separate kingdom, of a national dynasty, or that they should be deprived also of citizenship with the other nations of the earth? These prophecies, by the light of history all became clear, consistent, and convincing. Now apply this same test to these words spoken unto Peter. We can see, descending from age to age, a system of authority claiming to be derived from St. Peter in a line of succession which seems to be subject to none of those vicissitudes, those revolutions, those corruptions which are the lot of ordinary principalities ; we see that succession from age to age, passing unravelled and unbroken, as the only clue which can guide the historian through the mazes and labyrinths, and dominations, and kingdoms, and republics, which have arisen and fallen during that period ; presenting the only unbroken succession to which he can attach the prophecies, from their commencement, through their different events, and to their final termination. It cannot be said that this arose from any particular veneration, from any superstitious awe, in which mankind stood in this regard ; but, on the contrary, as has been well observed by a very able writer, nothing can be a more false picture of the history of the papal power, than to suppose that it was an all-powerful instrument, that could crush all opposition, and raise itself upon the destruction and ruin of all that opposed it. On the contrary, we cannot but be surprised, in reading the lives of the most determined, and if I may so say, the most absolute pontiffs, to see how little they accomplished, compared with those consequences which might have been expected, from that picture of their power which is ordinarily drawn. We see it again and again baffled ; we see disobedience publicly professed to their mandates, even sometimes by

those whose duty it was to carry them into execution ; we see them trampled upon, and every way opposed, and even injured, by those who professed themselves to be their dutiful children : and hence it is, that whatever was effected and carried by the popes, was done rather by constant endurance and perseverance in the object in view, than by any bold stroke of irresistible power. If we look at other histories, we find that no other race of men have undergone vicissitudes to the extent that they have done. Again and again you will find their territories usurped by plunderers ; you will find the capital city sacked by the despoiler ; you will witness the Holy See laid in ashes by barbarians for many successive generations ; you will find them forced to remain in exile by their own rebellious subjects. They were cast into bonds, many of them bereft of life, and every thing befel them which, in ordinary history, puts an end to human principalities, or mortal domination. But there appeared to be a mysterious unseen vigour about this line of holy and sacred princes, which seemed to defy all the powers of earth to destroy them. Notwithstanding all these vicissitudes, although their bishops were swept from the face of the earth, we see the line of succession uninterruptedly continued. We find the solemn conclave making their election, meeting sometimes at distant towns, in Italy, in France, and even in Germany ; but a successor is found universally admitted by all, so that it might be said, that every instrument which is formed against it is not allowed to prosper. At the same time we find them exercising the most important influence over the whole lot and history of Christianity. We find it was from the splendid virtues of its successive rulers that those of the whole earth seemed to flourish, and to burst into bloom. If there come immorality in some among them, the whole world seems to sympathize and languish, so that all human virtue seems to rise and fall, to ebb and flow, entirely by their increase or wane. Not only so, but we find the very destiny of Christianity seems to be interlaced with their lot ; it may be said not to have existed, in fact, for centuries, except in union with them. There was no pastor in the church, who did not profess to have his jurisdiction from them ; no teacher, that did not profess that he taught doctrines which he received from their lips. All that is most brilliant in Christianity, seems to come but as a reflection from their light ; canons of discipline, codes of morality, terms of communion, and symbols of faith, all were derived more or less from them ; and all were received from them with implicit obedience. Now, a system so completely interwoven with Christianity throughout, one swaying as it were, and influencing its very existence, cannot be considered merely an accidental modification ; it must either be, on the one hand, a most important organ, exercising a necessary vital function, and acting energetically to the very extremity of the frame, or else it must be a most

monstrous form of connexion, which has become deeply rooted therein, and exercising a morbid influence through the whole body ; it must be either an essential portion of Christianity, or it must have existed therein so long, in its despire.

Now, do you wish to consider it in this latter view ? If so, only observe what difficulties you necessarily have to encounter. For, in the first place, you completely break in pieces all that is most wonderful in the beauties of Christianity—the docile submission to the teaching of the faith ; that anchor which hope gives in a better world ; that unity of charity and affection which can unite men of the most opposite disposition together. All the teaching of the doctors ; all the constancy of martyrs ; all the self-devotion of pastors existed for ages, only in communion with it, and professed to be in strict connexion and accordance with all that it taught and felt, in bearing testimony, and giving weight to its authority. If you would not allow this ; if you suppose this system, therefore, to have been proved to have existed in despite of the authority of God, you must suppose all this to have borne testimony to a system of monstrous deceit ; you own, therefore, that it may be a witness to falsehood and lies ; you deprive it of all its power of testimony ; and you must, consequently, look elsewhere for that most beautiful and most touching evidence of Christianity.

You must account, in the second place, how it was that this Institution, of all others, should have been so especially under the care of divine Providence ; for remember the reasoning of Gamaliel—“If this design be of God, then, of course, it is in vain to oppose it ; but if of man, it must fall of itself.” We have no instance of any other power ruling to that extent or that duration ; the common, ordinary lot of human power is, that first it rises, it springs up, it flourishes for a moment, and then it fades away ; that it is raised with great labour ; that it stands for a little while, and that it then perishes for ever. Look at the history of every empire, however based it may have appeared upon the strongest natural principles, and you find, when its course has been run, it has fallen, and its place has been found no more. But only in this instance, therefore, you are to suppose that there was a law exempting this power from all the ordinary rules of human dominion, and you are to suppose that, in this respect alone, God, as it were, allowed the common course of human events, to be suspended ; and that over this alone he watched with special, watchful care, so that it should not be subjected to the common lot of every mortal and human establishment.

But you have to account for something still more difficult, and that is, how divine Providence should have made use of our anti-Christian system as its only instrument for the preservation of religion, and the propagation of it among mankind. *In the preservation of religion : for*

I am sure that there is no one who diligently studies the history of the church, but will find that whatever opinions have been condemned, or have sprung up in the church, and have afterwards been thence uprooted—and which he himself considers erroneous, they have been plucked up entirely through the agency of this Institution, you will not find a single error or heresy of the older church, and of later ages, which has been extirpated from the church which does not owe its removal to the sentence pronounced upon it by the holy See, and the acquiescence of the whole church in the justice of the decision. As the only means, I say also of *propagating religion*. I have before gone over this ground; and, though I was obliged to pass over what was perhaps the most beautiful portion of the subject; that is, the propagation of religion, during the middle ages, by apostolic men, sent expressly from the holy See; yet I trust I did show you sufficient to prove, that Providence does make use, even at this day, of that which has been generally considered an anti-Christian apostacy; so that it has been the best, and most complete, and most effective means of communicating the light of the gospel, and the knowledge of Jesus Christ to heathens that knew him not.

Such are the difficulties you necessarily incur, the moment you suppose this authority, this supremacy in the church of Christ, to be merely a human institution, an usurpation to which it has no right. Perhaps you will tell me, that God is able, and oftentimes willing to make use of the most unworthy instruments, for the purpose of effecting good; that he might use even such an institution as this, for the purpose of spreading religion, and that, according to Paul, it matters not if the gospel be preached, even through contention, provided the gospel be but preached. Now I can allow, if you please, that God may make use of wicked individuals, or wicked bodies, for the purpose of punishing, of correcting, and of chastening his church; but not that he should commit the whole keeping and guardianship to his or their hands. I can conceive it is the extraordinary instrument, but I cannot consider that it is the *ordinary* means of his Providence. I may allow that one individual, or many, may themselves have been wicked, and unworthy of trust, and yet God may have made use of them as instruments for important purposes; but I cannot conceive that an institution of succession should have been admitted, if the institution was in direct opposition to the law and appointment of God. We can, for instance, imagine, that he should have allowed wicked kings to have ruled over Israel; but we can hardly conceive, that from the first to the last, he should allow the true worship in Jerusalem, and in the temple, to have been exclusively the property, and to have been kept up solely by men, who turned away from him into frightful idolatry. We may conceive even, if you please, that one prophet or another, like Balaam, may have been brought to bless when

he came with an intention to curse, and thus be made the unwilling instrument of good ; but we cannot imagine St. Paul, or any one else—we cannot imagine the whole line of prophets, from Samuel to Malachi, to have been men of infamous character, and condemned, as it were, to do the work of God against their inclination and their wishes. Such an inconsistency, therefore, you incur, the moment you suppose a jurisdiction was communicated of this character to the church of Christ ; but allow the promise given to Peter—allow that to him was committed the ark of the whole church, and that it was to be transmitted to his successors—and you see at once how all is consistent, how all is beautiful, how all is perfect ; you see from the beginning to the end, an undeviating course pursued, every link in which is but a further step in the accomplishment of the purposes of God. You have it accounted for, how it is that this church should have been assailed on every side, and yet never conquered ; how it should appear to rise uninjured by all the billows that passed over it ; how it has been seen, from age to age, to shake from it that mortality which gathers on all sublunary things.

But I know that a popular objection will here easily be raised. I shall be reminded of the volumes that have been written upon the crimes, and the iniquities of the Popes. I shall be told that for ages they were but a worldly race of men, whose only ambition was to take the crowns from the head of sovereigns, and grasp the sceptre of all temporal dominion, and who made themselves the civil rulers, as well as the spiritual masters of the world.

Now, in the first place, I would observe, that whatever may be the impression of any individual present regarding the character and the conduct of the Roman Pontiffs, he has no right—no right whatsoever, to apply that as a test towards the explanation of the Scriptures, or towards the existence of an institution. We know that even among the apostles there was one capable of betraying his Master by committing probably the greatest act of iniquity which the sun ever beheld, and yet it did not therefore impair the character of the apostles. You might say, if history were well examined, that the proportion of those Pontiffs who, by their private crimes, have disgraced their station, would not bear so great a proportion to the whole number of the succession, as that one did to the twelve who formed the apostolic body : as the apostleship in its dignity was not, therefore, impaired, nor its jurisdiction lessened, neither should the institution be judged by the particular crimes of any of the members who composed it.

But upon this subject allow me to say, there is a mass of deception constantly repeated, such as if laid open, would, I am sure, astonish many as to the extent of the error into which they have been led. In

the first place, it is customary to blend together the *private* individual character of the Pontiffs, and their *public* conduct, and this is a distinction necessary to be kept in view. As I observed at the commencement, our Saviour, in constituting men as the administrators of this power in giving into their hands even the means of the greatest evil, as well as of the greatest good, he did not, at the same time, deprive them of their individual responsibility; he left them in the possession of their free will; he left them still as men, with all the possessions, and all the dangers to which humanity is subject, and consequently he did not mean that they should be exempt from crime—he could not, that is, make the disposition for that purpose, unless he at the same time destroyed the original constitution of man. This, therefore, supposes the *possibility* and, humanly speaking, the *probability*, that a great many may have been unworthy of their station—and that there is no one who will doubt—but at the same time there is, in an immense number of instances, more misrepresentation upon this subject, than upon any other part of history. With regard to the Pontiffs of the first ages, I believe there is no one who will for a moment doubt, but that they were all worthy of what they have received—a place in the calendar of the saints. And, with regard to the Pontiffs of later ages, in like manner it has been acknowledged—and that not by Catholic but by Protestant writers, and that but very lately—that since the change of religion in some parts of Europe since the reformation, and even for some time before it, that nothing could have been more exemplary, nothing more worthy of their station, than the conduct of all the Pontiffs who have filled the chair of St. Peter. The only part which remains is regarding those ages which are commonly called the *middle* or the *dark* ages of the church.

Persons who profess to pass a judgment on this period of history, are, in general totally unacquainted with the spirit of those times, and are no wise competent to judge regarding the effect which measures could produce at those times; judging, in other words, entirely by what they themselves feel and see, they condemn the conduct of the Pontiffs as being directed by nothing but a desire of temporal aggrandizement, and the desire to subject all the world to their temporal sway. But upon this confusion there is a bright light now beginning to pour in; and, I thank God, it comes from such a quarter as will not easily be suspected. Within these ten years there have been a series of works coming out, not indeed among us, where I am sorry to see the old calumny would be asserted, but abroad: a series of works has commenced, and is continually publishing, in which the character of the Pontiffs of the middle ages has been defended, and not only so, but placed in the most beautiful and in the most amiable point of view that can be conceived. I say, I thank God that this has come from a quarter which cannot be suspected; for every one of these works is the production of a Protestant. We

have had within these few years three or four vindications of the character of that Pontiff, who has been considered as the type, as it were, of the desire to aggrandize in the middle ages. The one to whom it is principally attributed is the amiable, the universally admired Gregory the Seventh, better known by the name of Hildebrand. In a large voluminous work, published a few years ago by Voigt, who has had the suffrages of the most eminent historian in Germany, we have the life of this Pontiff drawn up exclusively from contemporaneous documents, from his own correspondence, the chronicles of the times, and from all writings, not merely by his friends, but by his enemies; and the result is, (I wish I could give you the words of the author himself) that abstractedly from mere petty prejudice, or national feelings of the German, who feels that he has most reason to complain of his conduct, would only deprive himself for a moment of national feeling, and look upon him as a man, he would find in him one that does honour to humanity, one that is the glory of his nature, one who acted, in every instance, as his position called upon him to act, and who made use of no means but what he was authorized to employ. In this he has been followed by many with some little enthusiasm which, perhaps, Catholics even could not have exceeded, and one historian continually speaks of that holy Pontiff with raptures, and several others to whom I could allude, if it were necessary, have followed the same course. We have had within little more than a year ago another magnificent life of another Pontiff—Innocent the Third—one again the most abused of the whole line of succession. His life has been written by a clergyman of the Protestant church in Germany, and he again has coolly examined all the usual allegations against him, and he has based his study entirely upon the monuments of that age, and the conclusions to which he comes are, that not only is no fault to be found in his character, but that he should be the object of unqualified admiration. But to give some idea of the warmth of his conclusions, I will give two extracts which do not refer so much to an individual Pontiff as to the whole history of the Papacy. He thus writes—"Such an immediate instrument in the hands of God, for the securing the highest weal of the community, must the Christian of these times, the ecclesiastic, and still more, he who stood nearest to the centre of the church, have considered him, who was its head. Every worldly dignity works only for the good of an earthly life, for a passing object; the church alone for the salvation of all men, for an object of endless duration. If worldly power is from God, it is not so in the sense, and in the measure, and in the definitiveness in which the highest spiritual power of those ages was; whose origin, developement, extent and influence, independently of all dogmatical formulas, form the most remarkable appearance in the world's history."

In another passage he thus speaks—"Let us look forward and backward to any period of time, and see how the institution of the Papacy has outlived all the other institutions of Europe—how it has seen all other states rise and perish—how in the endless changes of human power it alone invariably has preserved and maintained the same spirit. Can we be surprised that many look upon it as the rock which rears itself, unshaken, above the stormy waves of time?"

To conclude, therefore, upon this subject, I will only say, I trust that, by degrees, what is doing abroad will be better known among us; and, I am satisfied, that when we begin to contemplate those ages in the same spirit, and in the same manner, as our continental neighbours do, we shall discover, even as they have done, that men have been sadly deceived, in the estimates they have made of the personal glories considered even independently of their religion; and that consequently those objections brought to the divine origin of this power, from any individual examples, must be universally diminished.

Such, therefore, is the idea which I wish to lay before you of the papal power; or, in other words, of the supremacy of the successor of St. Peter. You have seen in the simplest manner laid before you, what is the ground on which we base it: it is upon the clear texts of Scripture interpreted, I am sure, without violence, but simply by their own construction, and by reference to other passages of God's written word. You have seen that this institution has been retained, and has been transmitted throughout a succession of ages from one Pontiff to another, until it has at length reached that one who at present occupies the chair of St. Peter; and of whom it may be said, that if those before him have deserved the admiration and esteem of mankind, he in no wise degenerates from his line of ancestry. I know, and I am sure, that his sympathies are most particularly directed towards this portion of his flock. In this very church, indeed, you have a testimony of what the holy See has thought and felt in your regard. You are aware that the venerable Pontiff, Pius the Seventh, he, who of all others may be said to have exemplified the indestructible power of the Roman See, inasmuch, as the emperor, who had endeavoured to destroy it, in his person fell, while he again rose once more, and sat in the chair, and exercised the authority of his predecessors. You are aware how he, to testify his affection towards this country, and the Catholics in it, sent to this very place of worship one of the most splendid services of Church plate in his possession; and I, being at Rome at the time, remember well the expression that was used to him—that it was the most splendid thing of the sort in his possession. His answer was, "The Catholics of England deserve the best thing that I can give them." The feeling which he expressed has been increased by the late disorders; it is felt at the present moment; and I am sure that

nothing can give that one, who now occupies the throne, greater happiness, greater consolation, than to hear and to know how every day his spiritual authority, his imperishable kingdom, if I may so say, in the souls of men, is extended in this country, and how many are day after day brought to acknowledge the truth of the doctrine which I have this day been laying before you. And that this may still continue, and that this progress may be even greater than it has been, is a blessing which I pray God to grant you all,

LECTURE IX.

RECAPITULATION—CHURCH AUTHORITY.

JOHN IV. 20.

“ Our fathers adored on this mountain, but you say that at Jerusalem is the place where men must adore.”

Such, my brethren, was the question which divided men—and men who believed in the only one God—at the time of our Saviour's mission, and precisely the same is the question which may be said to divide us now. There are some of us who say, that only in the way which we follow is the true path of salvation; that only where we adore is the true sacrifice to be offered up to the living God. And there are those who say that because this is the place where their fathers have adored, this is the religion which they have been taught by their ancestors, that therefore they cannot be called to abandon it on account of the pretended claim of the other, and more exclusive system.

Happy, brethren, should we be, if we, like the Samaritan woman, had one to whom we could refer our dispute; to whose judgment we could all submissively bow! Happy would it be for us, could our blessed Redeemer appear amongst us, and examine, if necessary, the respective claims which we have to be considered the only true church of Christ; and that we could be sure with the certainty of his decision that the conclusion to which we should come, was that which God himself had sanctioned.

But unfortunately, my brethren, unfortunately, I say, for us, though justly no doubt in the decrees of his eternal providence, it is not given to us to have that absolute and complete decision in our doubts; but it makes it our duty, consequently, in all the true offices of charity, to endeavour so to lay our respective claims, and especially we who consider

that we possess them upon the most solemn, and the most dignified, and the most highly sanctioned grounds ; so to endeavour, if it be possible, to bring to some conclusion those endless disputes upon the subject of religion, which have so long divided us, and those who have gone before us in this land.

I have, my brethren, as far as circumstances would allow me, endeavoured to lay before you a simple and unvarnished exposition of the Catholic doctrines beginning with the rule of faith. I have, as much as it was in my power, expounded to you the grounds, founded upon the authority of God's unerring word, wherefore we believe that we are bound to submit to the decision of an authority which we conceive was originally established by him ; and, after having carried my subjects through so many succeeding evenings, and having, consequently, some reason to fear by being thus dilated, the arguments I have laid down may have lost some of their force, I propose to myself, before entering on a new and important topic, this evening to condense and lay before you some of the arguments which I have endeavoured to present to you in so many successive discourses, that so its strength may be more completely and more strikingly presented to your consideration.

I need not state to you again what is the great and important difference between us. It is that difference, of which an eminent divine of the Established Church, the one who has written the most strongly in favour, perhaps, of its ground of faith, observes, that " The whole of modern religions may be said to differ essentially upon this one point—upon what is the ground work whereon faith hath to be built."

I explained to you in my preliminary discourse, what were the opinions of the two respective churches ; and I particularly developed to you the principle of Catholic faith, consisting in the belief that an authority was constituted by God as a living teacher among men ; and that he gave a divine promise that he would always be with the constituted body of teachers, instructing through them to the end of time in such a way that the Church, or organized society, which is made the depository of his truth, should not be liable to the smallest error.

Such was the Catholic doctrine as I expounded it to you, and placed it in opposition to that principle of faith, which consists in each individual judging for himself what he has to believe, and putting the sacred volume, purporting to be God's revealed word, into his hand, and telling him that it is his duty individually to discover, and to believe upon his own conviction, that which is there said to be taught by God.

Now it may be observed, that the truest and best proof of any hypothesis, simply considered as such, is to ascertain how far it answers every part of the difficulty which it is intended to meet. It is like the solution of a problem which, if it answers the question that it contains, and answers it in such a way that, trying one portion by another, they shall

all still seem to accord together, we are satisfied that the solution is correct. It is only upon this principle, I may say, that the best grounded and most universally admitted theories of philosophy have been based: it is upon such a rule as this that the whole system of the heavens—the Newtonian system of natural philosophy, may be said to depend. We can have no means of arriving at any intuitive or direct knowledge of the construction and constitution of things; but when we find the law laid down, even arbitrarily, corresponds exactly to all the phenomena that are observed; when we find that this law leaves nothing undecided, nothing vague, but includes within itself all the conditions which were required to be explained, we conclude that the answer must necessarily be right, and that is indeed the great practical proof to which every system of truth is ordinarily put.

Now, it is upon this form of argument that I have endeavoured to proceed. First of all, I considered the constitution of Christ's church, or the outward form in which he meant his religion to exist as a state foreshown and constituted. *Existing as a state foreshown*, inasmuch as I pointed out to you, how God had worked in a certain course or order of providence for the preservation of the truth amongst mankind; how he made certain provision as the only means by which the doctrines and hopes which he had revealed to mankind (which experience had shown were lost in the corruptions that ensued among them) were preserved by him through the constitution of certain forms, of certain provisions directed to that purpose. I then showed you that this system was every where spoken of as merely figurative of one that was to come. I showed you that the various figures, all the imagery, all the reasoning which was applied to the former state, was also applied to that which was to succeed it, as though it were to be nothing more than the perfecting, the completion, the fulfilment of it. I endeavoured to show you also, how it was the natural order of God's providence, that the course he had once commenced should go on in persevering obedience until the end; and though we might expect perfection and fuller developement, and further manifestation, yet we had no right to expect on the contrary we should be violating all we know of his methods of acting in this world, if we expected a sudden complete interruption and change in those providential courses which he had before established. I showed you, moreover, that there were clear indications of the necessity of some provision corresponding to that which existed of old for the preservation of the truth, and to be really the perfection of that which existed before; that it was necessary that its tendency should be not merely to remove, but actually to correct error. This, therefore, is one portion of the hypothesis. It is necessary that whatever is laid down as the ground plan of God's church, should be such as to fill up the outline that was presented to us in the old law. If we come then to the new law, we find indeed

the same expressions once more used. All that can be required to connect the two establishments is again and again brought before our view. There are precisely those expressions which lead us to see a certain constituted form, an expectation now repeated as if to show that that which was then established was really to be the fulfilment of that expectation. We found that it corresponded to the former class of demonstration; that it required precisely the Catholic interpretation of those passages, and that if that was rejected, there could be found necessarily no parallel between the new institution, and that which was its figure: and thus we had, as it were, a first and preliminary application, because the Catholic doctrine, the Catholic system of faith, the belief in an infallible church persevering to the end for teaching all that Christ had commanded, formed the only connecting link that had been established between the prophecy and its fulfilment.

Thus, therefore, we obtain two different data, and two different descriptions which this rule of faith, or constituted religion of Christ, was to fulfil.

Coming down and examining more minutely the constitution of this religion, not simply with reference to that which was past, but to its own internal laws, as based upon the authority of our blessed Saviour, we saw a series of texts, and examined minutely, not only each individually, but with an exact analysis of words and phrases, explained them by no other authority, but by a reference to other passages on which there could be no doubt. We saw by these, that Christ again did institute a society which, considered merely in itself, seemed to comprise itself in a body compactly formed, having in itself a unity, possessing within itself power, constituted to rule with authority, authorized to collect under its sway the entire human race; and we saw, that with this body our blessed Redeemer himself promised he would teach till the end of time; and that he would teach in such a way—or, in other words, assist it in such a manner, as that whatever he had given in commissions to his apostles and their successors to teach, the whole world should be effectually taught, until the dissolution of all things.

Here, then, we have, I may say, another and a new point which is to be verified in the constitution of Christ's kingdom, or in the forms of his church.

In the next place, we found that there was a promise of the power of dilating and expanding the gospel; that it was given it in charge to preach the truths of Christ to all nations, and make his name known unto those people that sit in darkness and in the shadow of death; and therefore, that in other words, there was given the power and the faculty for carrying this commission into execution, and that it was to be the chosen instrument of God for spreading the blessings of Christianity over the world. In fine, descending into some particulars of this con-

stitution, we examined also the provision which Christ might have been expected to make, and which we found he did make, for securing unity by the only means whereby we could conceive unity in a social body to be preserved ; that is, in constituting a central point, towards which all the most distant parts of the system might look ; towards which all might cry for succour, and for those consolations and that assistance, which the nature of religion required, but which the frailty of the component parts made it impossible almost otherwise to preserve.

Such, my brethren, were the conditions we had to solve ; such were the points we had to verify ; and no system can be the true religion of Christ, which does not fill up all that I have sketched out ; which does not represent and correspond with every one of these elements of demonstration.

Now I can hardly think it necessary to go into the proof, how every one of these conditions is satisfied in the church of Christ, as showed to exist amongst us—I say, it can hardly be necessary, because I am sure that any one inclined to be upon his guard, against the form of argument which I pursue ; and more particularly, any one who should have been cautioning his mind against being led away by this outline which I have laid before him from what we discover in the gospels, and in the Old Testament, regarding the constitution of Christ's church, will have perceived from what I have said in my present and in my former discourses, that instead of giving a picture of what is to be there discovered, I have only laid down to him, in so many words, that system of church government and church authority which we maintain. For it is impossible for any one acquainted with the Catholic doctrine upon this head, not to see, that it exactly corresponds, part by part, to all those different lines of argument which are thus brought together ; that it was foreshown of old that the kingdom of Christ was to be formed of a church ; that in that was to be conferred the authority of the priesthood as of old ; that in that was to be such a living power, such a certainty in decision, as that all who joined it were necessarily to be taught of God, and that all who were within its palace, were to be brought under its protection. Most assuredly it is only in the Catholic church, which holds out such a system, which proposes such a plan for a church, as can exactly exemplify, or rather verify these images and types.

In like manner, if it be said, that in the New Testament we find the fulfilling of these figures by the constitution of the authoritative system which I have described, it is certain that there is no church that pretends even to the possession of these rights, and there is none that professes to be so constituted, except the Catholic church.

Again, we went, in detail, into the examination of how far there was a power existing in the church to propagate the truths of Christianity and I flatter myself, that I sufficiently proved, that while comparatively

speaking, I might say absolutely every attempt that had been made by others had proved a failure; that, however their hopes had been raised at the commencement, in every instance wherein time had been given for the proof to be brought out, it has ultimately failed. I, on the contrary, showed you how—not only in ancient times, churches which now have in themselves, self-existence, as it were, and are unsupported by foreign aid, were established during many succeeding ages, but coming down to our own time, I proved to you how churches that were established two or three centuries ago, are still existing, and possess a great number of individuals subject to their teaching and sway in spite of upwards of a century of unremitting persecution. I showed you, in some instances, even where that religion had been first planted, and an attempt had been then made for 150 years to substitute another, and where the force of civil persecution had been used to the utmost to effect this purpose; that yet, in spite of this, the first religion which was there preached, continued to flourish, and the moment the outward pressure, which kept men in connexion to that which was later introduced, was taken off, that instant the great mass either joined the older religion which had taken deep root there, and was not to be plucked up by any effort of persecution, or else relaxed into their primitive idolatry.

In this manner, therefore, I endeavoured to follow, step by step, those different classes of proofs, and to show you, by a certain, simple, and inductive system, how aptly and completely that form of church government—that ground-work of faith which we hold to have been established by Christ—corresponds from the first to the last—from the prophecy, until its latest fulfilment—with that which we read in God's infallible Word.

But then, my brethren, we have also examined, though not in the same detail, that *conflicting* system, if I may so say, which bases faith upon a totally different principle. In my second discourse, I entered fully into the natural and internal difficulties that seemed to accompany the system. I endeavoured to show you that it was essentially illogical in its reasoning, and, instead of proceeding from admitted principles, and then going gradually forward through propositions successively demonstrated, till it brought the inquirer into the full possession of his principle, or rule of faith; that there were breaks, that there were chasms which had to be leaped over, in order to arrive at the conclusion popularly established; and that there were such innumerable obstacles resulting from it, so inherent and essential to its very existence, such as were enough to disqualify it from being the rule of faith established by Christ to be the guide of the multitude, of the mass of mankind. But I did not submit it to the same minute tests which I had done the other—and for those reasons that I stated to you at the outset—that we do

not ground our religion upon the exclusion of other systems, but upon its own essential proofs and arguments ; that therefore I conceived it to be the true way of proceeding by simply establishing our own rule, and establishing it as the only one constituted by Christ, thereby at once excluding the possibility of others standing in competition with it.

But it may perhaps have struck the minds of some, that I have shrunk from the same line of argument, in regard to it ; that I have concealed those real grounds upon which it is proposed as the rule of faith by those who think not with us, and therefore it is that I propose, with exceeding brevity, merely to go over the same heads.

I did indeed remark, that, whereas in the old law we had an express provision made for a written code, that yet the most important doctrines, probably, which were known by the Jews, and which our Saviour found existing at his time, were not contained in that volume, but had been handed down by oral tradition. I showed this to be the case with respect to the doctrine of the Trinity ; with respect to the doctrine of the Word of God being incarnate, and suffering for the redemption of mankind ; I showed this regarding the doctrine also of a future state ; and any clear apprehension of rewards and punishments in the next life. I might have added another very important dogma, especially as it is considered now-a-days, and that is, the doctrine of *spiritual regeneration*—for it is impossible to read our Saviour's discourse with Nicodemus, when Nicodemus objects, " How can a man that is old be born again ?" and to observe our Saviour's answer, " Art thou a master in Israel, and knowest not these things ?" and not feel at once satisfied, that among the teachers of the Jews, that among the doctors of that nation, there was a dogma corresponding exactly to this ; and that our Saviour consequently was justified in chiding Nicodemus for making an objection which he himself should have been able to answer. And so it is, in fact, that we find among the Jews precisely the same term, that of being born again, or regenerated, applied to those proselytes who become members of the Jewish faith, and perhaps, more particularly from a word in special use and favour among the pharisees. But in the old law, you will not find this doctrine ever laid down, you will not find it, I will be bound to say, even so much as alluded to—at least, not so alluded to, as any one, without the key drawn from the New Testament, could have possibly discovered it.

Thus we find, on the one hand, in the written law of old, where provision was made for its existence, that yet the most important doctrines were handed down by tradition. This, therefore, is an important point to be contrasted with any rule of faith, which proposes to fill up the figures which were laid down in the old law ; for I presume that no

religion which believes the connection of the two Testaments, will believe that any one can be the true Church of Christ which does not satisfy all that is foretold regarding it in the Old Testament, which does not find in itself the perfection and accomplishment of all that was there established.

Now, here we find there is at once a departure from this system, that there is a supposition quite on the contrary; that, whereas, the rule manifestly laid down in the old law was, that although in the written law many of the most important doctrines should be handed down from mouth to mouth, through successive ages, that the rule assumed as the basis of faith in the other is, that even where no provision has been made for a written law, there should be no oral one admitted. This stands in manifest and striking opposition with the system established in the preceding covenant.

But allow me to ask, where is there one of those characteristics which I have laid down before, as being answered to in the Catholic system? Where have we a provision made for a kingdom to be continued in a visible society, of men constituted even as the other was with regard to its external characteristics? Where have we a provision corresponding to the institution of prophecy—something that should be its perfection? Where have we any institution whereby men shall be better secured against error than they were of old? For though of old they might be allowed to err, yet there was a remedy which had a certain controul over their faith, and which did not allow any members of that nation to wander from it; whereas, on the contrary, if you suppose each individual left to his own erring judgment, and thus establish, as a fundamental position, that the union of these fallible elements cannot possibly constitute infallibility, so that we have a fallible church, consisting of fallible members, and have no provision whatsoever made for the durability and permanency of this system, as opposed to that of old, which was only passing and preparatory; for this system assumes the possibility of the entire fabric which our Saviour raised being insensibly reduced to ruins. Thus, therefore, if we apply that test, I cannot see on any side how these prophecies, how these foreshowings are to be considered as having been fulfilled in the Church of Christ.

But let us look at the positive provision of our Saviour, and here it is my duty to examine those passages of Scripture, by which it is assumed that the Scripture was to be the rule of faith in the new law, and not only so, but the *exclusive* rule of faith, a rule of faith such as at once necessarily renders, not merely useless, but absolutely ungrounded, any system of supposed authority.

It must be observed, that the line of argument which I have pursued in support of the Catholic doctrine, on the subject of faith, is necessarily such as to exclude every other; that is to say, the Catholic interpretation

of those texts which constitute Church Authority, and which promise the permanent and eternal assistance of the Holy Ghost of our blessed Saviour to teach therein, necessarily supposes that all men are to learn from that church; necessarily supposes that there is the security afforded by Christ upon earth against the possibility of error. We must have, to overthrow these, by as express declarations at least, in favour of the all-sufficiency of Scripture as a rule of faith, because the Catholic system does not in the least exclude Scripture, but admits it in its full authority. It allows, that whatever is revealed in Scripture is necessarily true; it believes that all the foundation of doctrine is ultimately to be discovered in Scripture. Thus, therefore, the Catholic doctrine cannot be impugned by any text that falls short of the denial of her system; so long as nothing can be brought which shall say, that Scripture alone is the rule of faith that men are to follow, their arguments are not impaired in favour of Church Authority, because, short of being the only rule of faith, they admit Scripture to the same extent. But those who maintain Scripture to be the only rule of faith, exclude necessarily the Church as a rule of faith; and, consequently, their texts must be so strong in favour of that only rule, as will overthrow all those at once, which are brought in favour of Church Authority; which will authorise us to consider that we must have, in spite of their obvious, in spite of their minutely discovered meaning, some other interpretation which can alone be considered compatible with the exclusive sufficiency of Scripture.

Now, in order to satisfy myself that I was not overlooking anything upon this head, I have carefully perused several treatises by learned Protestant divines, on this subject, in order to satisfy myself, if possible, what are the real grounds on which they base the sufficiency of the written word of God as the rule of faith. I was astonished in opening one, and in reading that portion which was headed, "On the sufficiency of Scripture as a rule of faith and morals," to find that the author, after simply summing up the proofs in favour of the inspiration of Scripture, proceeded to say that, "The Scripture contains a full knowledge of all that was necessary for man; for it taught the unity of God and his Trinity; it taught that Christ had come on earth, and died for mankind; it taught us the way of repentance; it taught us the future state, and the resurrection of the dead;" and he concluded, therefore, that Scripture is sufficient as the only rule of faith and morals!

Now, I would willingly ask, what is the connexion between the consequence and its proofs? The Scripture teaches all these doctrines, therefore there are no other doctrines to be taught. That is the very question under discussion taken for granted; it is the very form of argument which I have so often deprecated—taking it for granted in the first place, that whatever is clearly laid down in Scripture is all that

need be known. It is assumed, therefore, that Scripture contains all that we ought to know, in other words, that it is the exclusive rule of faith; it is assuming as the premises, as the consequence, the very point whereupon we differ. Catholics say, that God having appointed another authority, they do not consider that what is in Scripture is sufficient; and the question is, whether that authority has been appointed. You intend to exclude the authority by the simple assumption, that what is in Scripture is sufficient, and, that consequently there is no need of that authority. God is master of his own institutions. If it were not even necessary in any way, and God chose to put our humility and our faith to the trial in submitting to an authority, that is quite sufficient; and no argument of analogy, and no sort of propriety, that we might seem to discover in the doctrines taught, would ever be sufficient to prove that God had not made such an establishment, or at least to answer the positive argument directed to prove its constitution. In all such cases, you must be content to take the system as it is established by God, and not as it appears to suit our idea of propriety. Now this, in one of the authors, was almost exclusively the line of proof which he adduced. I would ask any sober and serious Protestant, if he can possibly consider such an argument as this a sufficient ground to satisfy himself that God appointed the Scripture of the New Testament to be written in the first place; in the second place, that he appointed it to be read by all men, that it might be the rule of faith; and in the third place, that he has pledged himself, that in spite of the errors and frailties of the human mind, all men should be able to arrive at the truth by its means? Unless you can be satisfied, that in reasoning like this, all these propositions are included and demonstrated—unless you can satisfy yourselves that they are so included and demonstrated in that reasoning as at once to overthrow the interpretation, the natural and obvious interpretation, which we deduce from other parts of Scripture, from those passages wherein our Saviour appoints a Church to teach until the end of time, with his supernatural assistance, assuredly it must be allowed that this reasoning, at least, is not merely superficial, but is absolutely, however unintentionally, deceitful; for it places, manifestly, the ground of faith, the possession of the rule which is to guide men to the truth, upon a sophism, upon a false, illogical argument.

But there are texts of Scripture which are very often brought forward for the purpose of demonstrating that the New Testament is the rule of faith. Our Saviour, for instance, says to the Jews, "Search the Scriptures, for they are they that give testimony unto me." In the first place, allow me to ask, what were the Scriptures which our Saviour here desired the Jews to search? Were they the Old or the New Testament? Assuredly not the New, for it was not then written. Can it then be drawn from this, that because the Jews, whom I have

allowed from the beginning had a written code, for which provision was made essentially and fundamentally in their religion, that we should have a written code too, because they were referred to it? Does it follow, again, that therefore the Scriptures, which did not exist, were constituted as the infallible and only rule of faith? Can it be supposed even that there is an allusion to the New Testament? Impossible, for our Saviour could not have committed anything so foolish, if I may so say, as to tell men to go and seek for testimony of him, in works which were not then written. Therefore, could they, by the word *Scripture*, understand anything but the Old Testament? So the command to the Jews, to search in their own Scriptures, in order to find testimony to our Saviour, is strained to signify that *other* Scriptures should hereafter be written; and, that in the same manner as the Jews were told to search the older Scriptures, so all Christians should be obliged to search the Scriptures, and, that in searching, they should find all truth. For mind, our Saviour does not say, they are sufficient to salvation, in them is the whole of truth, but he says, "They give testimony of me." On one point the Scriptures were satisfactory; on one point the Old Testament afforded the Jews, who admitted it, a satisfactory demonstration to the truth; and, therefore, our Saviour cannot be supposed to intimate that the whole of truth was consequently found in the Old Testament Scriptures, much less to say, that the entire truth should be found in the New Testament Scriptures, which were not then even composed or designed.

Another text, and the strongest, is of precisely the same character; it is that in the second Epistle of Paul to Timothy, in which he says, "But continue thou in the things which thou hast learned, and hast been assured of; knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." From this text again it is inferred, that the Scripture, or the written word of God of the new law, contains within it all that is necessary to salvation—unto faith, and that men are appointed, consequently, to adopt it as their only rule of faith. Here, again, the same question presents itself, what are the Scriptures of which St. Paul speaks? Where those Scriptures which Timothy had known from his infancy the books of the New Testament? Again, not a word about a written code of this new law; not a word about books which were to be written and collected together for the instruction of the faithful in the doctrines of Christ. Secondly, what was to be learned from this book—that is, from the Old Testament? For what purpose was Timothy to use it?

Was it to teach the whole system of Christianity? Assuredly not, for Christianity, as a system, did not exist in that Church. Will anybody say that the Old Testament is the exclusive rule of faith? The object is precisely the same as in the former case. The Apostle says to the Jews, "You know that these Scriptures are able to make you wise unto salvation through faith in Christ"—that is to say, through the train of evidence which they give, you are brought unto that salvation which is by the faith which is in Christ. It was thus that the Scriptures were able to make the men of those times wise, so far as to come into the faith of Christ. The knowledge of Scripture, consequently, here spoken of, is a knowledge preparatory to coming to Christianity; it is the knowledge which had to bring the Jews into an acquaintance with the divinity, and with the doctrines of Christ. In the next place, what is the most that is said concerning them? It is not said, that they are *sufficient* to make men perfect—that they are sufficient for teaching, for instruction, for reproof, that they are profitable, that they are useful. Does not the Catholic say precisely the same, that the Scripture is thus profitable, that it is thus conducive to every thing that is good; that it should be studied; that its precepts should be the guide of our lives? But is there not a wide difference between a book being profitable for a purpose, and being entirely sufficient, even if that sufficiency could have included in itself the faith of Christ, seeing it was only spoken of the books of the Old Testament? Thus then again not a word towards proving the exclusive sufficiency of Scripture as a rule of faith. Again, it is manifest that St. Paul is speaking of the Scriptures here used, not as it has to be read and used for the individual instruction and edification of all the faithful, but as it is to be observed by pastors—for observe what he says; he says, expressly, it is profitable for those purposes which are the *exclusive* function of the ministry, and not of others, for the learners, for the subjects of the Church of Christ; for he says, it is "profitable for doctrine," that is, as the word means in its proper native sense, "for teaching, for reproof, for correction, for instruction in righteousness." Therefore, he is to hold fast the doctrines which St. Paul taught, remembering upon whose authority he received them—that is, the authority of the Apostles. He had been grounded from his infancy in the Old Testament, which is able to bring men to salvation through faith in Christ. The two grounds, consequently, upon which he is to found himself, is upon the authority of the Old Testament, bearing witness with the New. And then he is to know besides, that this Scripture is profitable for the practice of his ministry, for correcting, for reproof, for instructing. These are points not for individual improvement, not for each one's edification; but they are essentially acts for the ministry of the priesthood, for those who have to teach others; and, consequently, if this text prove anything regarding Scrip-

ture, it only goes to prove that the pastors of the church should be familiar with it, and make use of it for the purpose of correcting, and edifying their flocks. In the last place, it is not spoken in the least of faith; it is only profitable for these things, for correction, for reproof, that the man of God may be perfect, furnished to all good works. It is to be understood merely in the appointment, in the observance of the law of God, not in forming a system of faith. It is evident that it is for the purpose of giving a law to the faithful, showing men the way in which they should walk in the commandments of God, and not the manner in which they are to form and establish their belief.

Now these are, literally, the only two texts of Scripture which can be brought forward with any plausibility whatsoever, with any force from the word of God; that is to say, of the New Testament—which was not then written, and for whose writing, no provision was made in the constitution of Christ's religion—being the *exclusive* ground of faith; and I will put it to any one, if these two texts, with the reflections I have made upon them, contrasted with those regarding the authority of the church itself, with the teaching, and the divine sanction permanently residing in it, can be of sufficient strength to overthrow the others, and to base religious faith upon the Scripture, as demonstrated by these passages, to be the only rule of faith?

But so far, then, we have conducted our inquiry to this point, to the establishment of a system of faith, such as the Catholic church supposes, and the exclusion of that which allows each one the particular formation of his code of faith from the written Word of God. We have, in other words, come to the conclusion that Christ appointed a church with full authority to teach, and with a full guarantee from himself, that it should not fall into error.

But a question will immediately present itself: Upon what grounds does the Catholic church arrogate to itself to be this one church? Why does it not reside in the church of England, which also lays claim to authority? Why not in the Greek church—why not in every other church—why not in the whole collection of these churches together? This, therefore, is the point to which I must now proceed; and I shall endeavour to do it in a very summary manner.

Last Wednesday I spoke at length upon what is considered by us, the supreme authority in God's church; and incidentally I went into some remarks upon the constant and uninterrupted succession of the pastors in that church. Upon a former occasion, I showed you likewise—I read even some extracts from learned divines of the church of England, to show that it was acknowledged—that even up till a very late period, the Catholic church was, as we call it, was *essentially* the TRUE church of Christ; that it is impossible to fix a period when it lost that title.

Some have taken the time of the Reformation—that is, the Council of Trent; others, however, I showed you, put the period of defection much farther back. But here, however, we have two important facts—that is, first, we have a prior existence. They consider us as essentially connected with the foregoing and perfect state of the church of Christ, and the only question with them is, when we lost our right and title. So far as external connexion goes, nobody can deny that the series of our bishops is completely uninterrupted in the See of Rome. We can name, almost without one single doubt, the exact order of succession, and the appointment and duration of each Pontiff. In a great many other churches, also, we can show an uninterrupted succession also, from the very first foundation of the respective seas. Many of the churches of Italy, France, Spain, and of Germany, can show a succession of bishops from the first that held those sees to the present day. Now, therefore, it requires positive argument to drive any one from a possession, the right to which he can prove by uninterrupted links. It requires strong legal proof, on the other side, to show, that we have forfeited our title, which we had from the beginning, to be considered the legitimate, the *only* legitimate, and undisputed possessors of these sees, as representing the church of Christ. It is admitted, that when these Episcopal sees were founded, they were certainly founded by the true Christian church; the bishops have continued in them since, till this moment, and it must be proved that they have fallen away—that they have lost their right to be considered as continuators of that portion of the church, which is acknowledged by all to have been perfect in its doctrine.

If you came to look, for instance, at the Greek church, you find a manifest separation; they were in communion up to a certain time, and they, by a formal act, removed their allegiance from the original church, and created themselves into an independent one. In all this we do not stir; we remain upon the same ground; we maintain the same position the year after as we did the year before. They left us, and they consequently must have acquired new claims, or else they forfeited those which they had before.

Coming down to later times, it is acknowledged, that the Church of England separated from that of Rome. Reasons are brought to prove that the separation was lawful, and that she was justified in the grounds on which she proceeded. Still there is an acknowledgment of separation; there is an acknowledgment that a change of state has taken place. We stand in possession, therefore, of whatever rights we had before, and we want positive argument to show us, why we are not the church of Christ, and we cannot be called to bring reasons why we are. We stand on the same ground on which any dynasty claims the succession to the throne of its ancestors; on the same ground by which any member of the aristocracy of this country claims possession to the

property he holds; that is, it was legitimately given to the one from whom he has inherited it; and whatever branches of his family may have separated from it—whatever others may have accepted for their claims, and their dominions, it cannot possibly shake the title which he has by a right line of succession to his estates.

But without entering farther into the development of this argument, which would lead to a great many secondary considerations, I am content to stake the question upon common ground—at least upon ground admitted by the very great majority of Christians in this country—I mean the common symbols of faith, the *creeds*, as they are called, which are used in the different churches. Now, in them all we read the acknowledgment, the belief in “one holy, Catholic, and Apostolic church.” I would stand upon this simple ground. It might occupy an exceedingly long time—perhaps it would prove tedious, and it might be even difficult, in some respects, to enter into a comparison of the claims of the Catholic, and of other churches to these respective qualifications; but there is one very simple way of demonstrating which has a right to them by showing which alone claims the right. If we find that all others give up all right and title to this denomination, to these distinctive titles, it follows, of course, that they can have no pretension to the qualities which they represent; and if we find that one only assumes them as characteristic, assuredly we have all that we can require, to prove that that one is in possession of the substance so designated.

Now, for instance, with regard to *UNITY*. This church is represented as *one*; it is believed to be *one* by all Christians who say that creed; they profess, at least, to have a belief in this *one* church. But the Catholic church is the only one that requires unity, absolute unity of faith among its members; and not only so, but coming to the principle on which alone I wish to try the question, the Catholic church is the only one that lays down a principle of faith, essentially supposing unity as the most necessary quality of the church. That church lays down, as a principle of faith, that all mankind must believe whatever she decides with the assistance of the Holy Ghost—a principle necessarily directed to bring all men's minds into one and the same way of thinking. The principle, therefore, of the church, the very sole of it, that which gives it individuality, is the principle of unity, the necessity of unity. It is a principle securing necessarily—be it right or be it wrong—it is a principle securing essentially, and in fact, unity. The principle of the Protestant church is, that each one is to think for himself; that each one is to judge for himself; that each one is to make out his own system of faith. It is a system of dispersion; it is a system of dissension; it is a system of variety. Certainly, the very essence of this church, supposes variety and not unity; and this is throughout the case. Leslie, for instance, in his treatise on Private

Judgment, admits, that the necessary characteristic of the principle of private judgment, is to produce dissension, variety, and difference of opinion; and even, as he goes on to say, civil and public war, both among natives of the same country, and between them and those of other nations. Therefore, as to this principle of unity, it is only in the Catholic church that that principle exists.

But what shall we say, then, to the principle of *holiness*? Shall I enter into any comparison of the doctrines of the two churches, in order to see which may be most conducive to the sanctity of its members? Or shall I compare the lives of men rendered eminent in their respective churches? This is a thing which has been done, and which might be done again, and I will say (I mean, not speaking of the present day, or alluding to individuals; but adverting to persons of eminent character; persons distinguished; public representatives in former times, of the two systems of belief), not at all to disadvantage, but, on the contrary, with complete triumph on our part. But I do not wish to enter in it, because it would lead us into details, and, at the same time, it is a subject of an unpleasant nature. I therefore once more stand upon principle. The principle of the Catholic church is, that the church, as a church, can never be immersed in error, in wickedness, and in idolatry, and that it must be to the end what St. Paul says Christ made the church, "The spouse of the Lamb, a chaste virgin without spot or wrinkle." The Catholic church maintains, that, by the teaching of Christ in the church, and by the protection of the Holy Ghost, in the church, she is preserved essentially and necessarily from falling into a state of corruption, of wickedness, and of idolatry. The other principle, the principle of protestantism, not only supposes this possible, but necessary for its justification; and it is only upon the ground that the church need not be holy; it is only upon the ground that the church has not been holy; it is only upon the ground that, on the contrary, the church has been plunged into the worst and most disgraceful idolatry and wickedness, that it pretends to justify the right of separating from it, and forming a new religion. Therefore, the two principles here again suppose, on the one side, the preservation of holiness in the church as its essential quality; the other supposes the destruction of holiness as the ground of its justification.

In the third place, with regard to the word *Catholic*. Here, indeed, my brethren, we have the advantage from the name itself. It may be said, that a name or designation is nothing; it may be said even that we arrogate it, that we usurp it, that we have no right to it, and that, consequently, it is only grounding our claim upon a usurpation, when we consider ourselves the Catholic church, because we have the name of *Catholica*. Now it is a very singular thing how much of old this title was prized and valued in the church, and how the fathers used to speak

just as I have been speaking ; that is to say, they proved themselves to be the true church, because those who differed from them wished to deprive them of that title, and never could succeed. Persons have disputed our right to have that title, and yet they themselves have been obliged to give it ; and I believe that any one who considers our present state, will admit, that it would be as impossible to get men to cease from calling us Catholics, as it would be to root out any of the most established forms of speech. Even though they may add an epithet and call us *Roman Catholics*, still the term Catholic cannot be separated from our name, and in the same way no other church has succeeded in taking that title to itself. Though, in all works, especially by one party of the Church of England, it has become customary in speaking of the English church, to call it the Catholic church, it can only lead their readers into error, and leads them into the dark as to what they mean. To show the strong nature of the possession of this term as it was considered formerly, I will read a few brief extracts from the fathers illustrative of the mode in which they spoke. Even in the first century it is said, that St. Polycarp used constantly to offer prayers for the members of the whole Catholic church diffused throughout the world. I advert to the passage merely to show how early the name Catholic was assumed by the church of Christ, as its name, although it could not be said to be then disseminated to any thing like the extent it has acquired in later times. It is in consequence of this passage that Bishop Bull observes, "No doubt the term Catholic was used in the church from the time of the apostles." But in later times, 300 years after our Saviour, we have St. Cyril, one of the most learned fathers of the Greek church and patriarch of Jerusalem, writing, regarding this title. He is telling a person to persevere in the Catholic church, into which he has been baptized, and to keep out of the conventicles of other religions. Then he says, "Should you come into a city, do not inquire merely for the house of God, for so heretics call their places of meeting ; nor yet ask merely for the church, but say the *Catholic church*—for this is the proper name of our holy Mother." Another father of the same century, in the Latin church, uses precisely the same form of argument. "In the time of the apostles, you will say, no one was called Catholic : be it so. But when heresies afterward began, and, under different names, attempts were made to disfigure and divide our holy religion, did not the apostolic people, require a name whereby to mark their unity—a proper appellation to distinguish the head ? Accidentally entering a populous city, where there were Marcionites, Novatians, and others who called themselves Christians, how shall I discover where my people met unless they be called Catholics ? I may not know the origin of the name ; but what has been their title for so long a time, came not surely from any individual man." Then he says, "Is the authority of

apostolic men, of the blessed Cyprian, for this name, of so many aged bishops, and so many martyrs and confessors, of little weight? Were they not of sufficient consequence to establish an appellation which they always used. Be not angry, my brother, Christian is my name—Catholic is my surname.” In the same century, St. Epiphanius, of the Greek church says, “Those who adhered to Meletius, to distinguish them from Catholics, gave them the name of ‘Martyrs’ to their church, while they who continued to occupy the ancient place of worship, retained the appellation of the Catholic church.” But we have another, and perhaps still more striking passage in the writings of the great St. Augustine. He says, “It is our duty to hold to the Christian religion, and the communion of that church which is Catholic, and is so called, not by us only, but by all its adversaries. For whether they be so disposed or not, in conversing with others, they must use the word Catholic, or they will not be understood.” Once more, in his work on the true religion, he says, “Among the many considerations that bind me to the church, one is the name of CATHOLIC, which, not without reason, in the midst of so many heresies, this church alone has so retained, that although all heretics wish to acquire that name, should a stranger ask where the Catholics assemble, the heretics themselves will not dare to point out any of their own places of meeting.”

These examples, therefore, suffice to show the force of that name; they prove how precious the ancient Christians valued it, even as we do—how the endeavour was made to wrest that name from them, and how they contrasted the possession of that name with the title which others took for the designation of their respective opinions. Some were called the Marcionites, the Donatists, and others, Nestorians; but none of them ever took or could take, or did take, the appellation of Catholic; and if any ask even men of this persuasion, which is the Catholic chapel or church, they would not dare to direct them to any but that of the Catholics.

Thus, therefore, the very title itself seems to give us a claim to this characteristic, but not merely the title, but the thing itself; for our idea of a church is what I before explained to you—it is a society or government, constituted by Christ, with full dominion over the whole earth; so that men, whatever country they inhabit, may be brought into connexion with, and attach themselves to it; and its endeavours to verify this name, by extending the Christian and Catholic religion over the whole world, have proved eminently successful. The principle again, then, once more involves the idea of Catholicity; but every national church, which only professes to be confined within the limits of its own state; every church—still more churches only so constituted according to their own confession of voluntary members dispensed here and there, and forming separate congregations—all these again, in their

principle, exclude the universality, the extension of dominion, which is designated in this term Catholic.

Once more, who are *Apostolical*? Is it meant by this, that the doctrines taught are those of the apostles? Most assuredly not. That the apostolical doctrines will be taught in the true church of Christ is certain; but that the teaching of Apostolical doctrines in it, is to be the criterion of apostolicity, is manifestly erroneous. Because the true church is that in which the true doctrines are taught—in other words, the doctrines of the apostles—therefore to say you are to discover the church, by discovering whether the doctrines are those of the apostles, is supposing that you are attempting to make the discovery through the decided knowledge of the very object which you are seeking after; consequently, the apostolicity must consist in some outward mark; it must be something obvious, something striking, something to guide men to discover where the apostolical doctrines are; and therefore it is in the apostolical succession, it is in the having the line of men who can say, I learned this doctrine from my predecessor; and he, in his turn, can say, I received it as a faithful deposit from him who has gone before, and so on in an uninterrupted succession, till you come to the Founder of the See, and especially the blessed Peter, the first who sat in the chair of Rome. This is what was meant by the apostolic church; and it is in this manner that the fathers applied it.

At our last meeting I showed you how Eusebius, Optatus, and Irenæus proved that the doctrines they held were true, against those who separated from them, on the ground that they were in communion with the church of Rome, and could trace their pedigree by each bishop which they enumerated up to the time of Peter; and out of this regard, they said that it was an apostolical church. It is upon this ground, they say, that the blessed Peter teaches in that church. Thus, therefore, the criterion which they meant, and which must be understood to be given, is of an outward nature—the constant, uninterrupted succession from the time of the apostles. Here, though the question is manifest, I do not take it upon the question of fact; I only wish to adopt it on the principle, that *we* are the only church that claims that succession; that others do not, and cannot claim an uninterrupted succession in a line from the apostle. The only way they can do it, is to prove their pedigree back to the time they separated from us, and then to claim, as it were, that succession which forms the line in our uninterrupted hierarchy. But such a course is at once shown to be oblique, it is not a direct succession, and necessarily goes only to the last root, as it were; it is engrafted upon us rather than having any root in itself. It only goes back to the last root—that is, to the Catholic church; and the Catholic church considers them as separatists from it, and consequently,

as having no right to claim a succession which is only in a right line with it.

Thus, therefore, in all these cases, adopting here those guides which creeds or symbols of faith can give us, we come to this important conclusion: that on principle, the Catholic church is the only one that maintains her possession of these different characteristics; that the rule of faith of other churches, so far from supposing these to be in its possession, necessarily excludes them, and supposes that they are not be considered as grounds of adhesion to that church.

There is, my brethren, another, and a very important topic connected with this subject, and that is the doctrine which is known by what I may call an almost odious appellation—the *doctrine of exclusive salvation*. It is considered the harshest and the most untenable point of the Catholic creed regarding the rule of faith, that we should maintain ourselves to have so exclusive possession of God's truth, as that we should consider all other religions essentially in error; and so essentially in error, as not to believe, that through them, salvation is to be obtained.

Upon this point, allow me, in the first place, to observe, that you will find it difficult to analyse to their extreme consequences, the principles of any church that professes at all to have a rule of faith, without its leading you to the implicit admittance of some such doctrine as this. When a church draws up a confession of faith, and demands of all those that are its subjects to sign it, and forbids them to teach, if they do not sign it, and still more if it even goes to the extent of punishing them if they refuse, assuredly that church supposes that the teaching of this doctrine is essentially necessary. What constitutes the necessity of that doctrine in reference to the revelation given by God? Our Saviour comes down, and proposes truths to mankind. Does he propose them under a penalty or not? Does he merely say to them, You may believe these doctrines, or you may reject them? If not then, is there not something incurred by the refusal to believe whatever he may have proposed? Is there not his displeasure—is there not his indignation? and, consequently, there is a penalty necessarily affixed to the refusal to believe that which Christ has communicated, and which Christ considered as essential to the faith of any church. Therefore, the pronouncing any doctrine necessary, or any doctrine essential, thereby constitutes a violation of God's precept and God's law, in the rejection of this doctrine; and it makes every man who culpably—mind! who *culpably*—does not believe in it, or who rejects it, it makes him guilty of rejecting that which Christ taught, and that which he came on earth to teach, and which he suffered that it might be taught.

This is the simple, necessary consequence to which every formulary

of faith leads. It is essential, I may say, to the existence of a confession of faith, unless, at least, a different view is expressly and definitely given. Looking, for instance, at the formularies of the church of England, we have there prescribed by it, that the creed of St. Athanasius, on appointed days, be read in the churches, I ask, is it possible for any man of common understanding to read the conclusion of that creed and its commencement, and not feel satisfied, that it is the meaning of that document, that whoever does not believe the doctrines contained in it, is out of the way of salvation? If the church obliges, in spite of the protestations that have been made—still continues to oblige its ministers to read it, and to preach it—does it not impose upon them thereby the necessity of teaching to their flocks, that there are certain doctrines, which, if not believed, exclude men from eternal life? And what is this, but exclusive salvation? It matters not whether the limits be wider or narrower; it matters not whether you exclude thereby him who does not believe a Trinity in undivided unity, and who does not believe in the incarnation of Christ, or whether you exclude him that does not believe justification in this form or the other, the principle is the same; you narrow equally the justice of God, whether you do it in one degree or in two; and, therefore, it is most unjust to charge the Catholic church with the same doctrines precisely, as are publicly taught by others. It is, indeed, hard and unjust to be taunted, particularly by that very church, with a doctrine which itself puts so prominently forward.

There is one of the Thirty-nine Articles which says, "They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law." It is manifest from other articles, where treating of Christ, of man's belief in Christ, belief in his divinity, belief in his incarnation, belief in his redemption, that those articles go to prove that those are accursed who say that any may be saved who believe not in these doctrines. I had myself, even yesterday, a letter put into my hands, written by a distinguished member of the Church of England, one who has made himself exceedingly conspicuous in deprecating the doctrines of Popery, addressed to a Catholic clergyman, in which he tells him that he writes to him from an anxious interest in his salvation, because he believes the exclusive doctrines of Popery to be fatal to the soul, and necessarily to lead to eternal punishment; and he begs of him, telling him there is eternity before him, to look well into it, and to abandon those doctrines, as necessarily involving the loss of his soul. What is this but the doctrine of exclusive salvation of Catholics? And, in the same way there is no community, I may say, and insist, which has any thing like a symbol and formulary of faith, which does not maintain that doctrine precisely in the same manner as Catholics do. But the Catholic is just

as careful as any other, to preserve himself from any thing like individual censure. It is certainly one of the most powerful reflections, but at the same time, it assuredly is not a matter so painful to human nature, or reason, as the doctrine which makes the eternal predestination to good or evil, depend upon an absolute decree, leaving man no operation, no choice, no power to rescue himself from the eternal loss of his soul, if it be so decreed by eternal justice. Assuredly there is something infinitely more frightful in that doctrine which does not allow man to escape, than in that of the Catholic church which allows the fullest play to the providence of God—allowing that his resources are a thousand times greater than we can possibly conceive. In a prayer in which it begs of him to dilate and to extend his kingdom, and to take, according to the promises of Scripture, into his church, those who are to be saved, it at the same time hopes, that while seeing the evil, in every separated tribe, God may be able to answer, There are thousands who have not bowed their knees willingly to error; and such is the feeling every one of us entertains and must entertain.

Now the gospel of this day furnishes a very strong illustration of this doctrine; and I am sure that nothing I say, or could say, can be more pointed, more marked on this head, than the passage here given us. The gospel relates how our Saviour had a most interesting conversation with a Samaritan woman at the well. Now, observe who were the Samaritans; they were a sect of religionists, who believed in one only God, who besides the Jews—as appears from the very chapter in St. John, and from their own documents—were the only ones that expected a Messiah, a Redeemer, who was to come to save the world. The only point, perhaps, in which they could be discovered to have differed from the Jews, was in their not admitting the whole of the canon of Scripture, in receiving no more than the books of Moses—a difference of religion which I am sure, in modern times, would not be considered essential. It was, in other words, schism in the most mitigated form. They had a separate temple; their priesthood in that temple, descended, in a right line, from that of Aaron. They had sacrifices, but those sacrifices were performed with the strictest attention to the ritual prescribed by God. Their character seems to have been of the most amiable form. We are told by the Jewish historian, that they were so exceedingly hospitable, that one of the emperors built there a temple to the hospitable Jupiter, in consequence of the character of that people. They must have been exceedingly liberal in their religious views, because we find the Samaritan woman, when our Saviour asked her to let him drink, not herself making the slightest objection, but only wondering that he, a Jew, could ask drink of a Samaritan woman. But she, on her part, was exceedingly willing to give it to him. They were so charitable, that our Saviour chooses one of that nation, as a model of charity, in the most

beautiful of all his parables. They were so ready for the gospel, that, in going among them, in two days he converted to the faith a great number. Afterwards, when Philip preached among them, it is said, the faith was received with much cheerfulness, and that there was, in the city, exceeding great joy. Now, assuredly, all these are traits of the most striking, and of the most amiable character. Our Saviour commences his conference with that woman, and she soon perceives that he is a prophet, and she puts to him this important question—the words which I quoted to you in my text. “Our fathers adored on this mountain, and you say that at Jerusalem is the place where men must adore.” Her very appeal to a Jewish prophet—the prophet of a rival nation—showed she was quite secure, that she felt that even from his decision, she had no reason to fear. She appeals again to the most common, the most ordinary belief which men had, “Our fathers adored here; this is the religion to which we have been accustomed.” Did our Saviour fear to unsettle her faith? Did he fear to disturb her serenity? Did he fear to throw her into the sea of agitation and doubt, and therefore gloss over his answer, and therefore give her some general and vague principle upon the subject of salvation? On the contrary, amiable as was the character of this Samaritan, light and trifling as was her separation from the acknowledged truth, kind as his conversation with her had been up to that moment, no sooner is the question put to him, than he answers, without hesitation and without reserve, “Salvation is of the Jews.” She demurs; she says that still there is another appeal from this authority. He is still but a prophet; the Messiah was soon coming, and every thing would be cleared up, and she will go on, therefore, in her own way, until further and better proof come to satisfy her. Rather than alter her first decision, she had recourse to a subterfuge. He then throws off the disguise, and says, “I am he that speaketh with thee.” Assuredly this example is enough to show that there is no cruelty, no harshness, no severity in preaching and teaching the doctrine, that whoever is culpable, whoever is, by his own fault, out of the way that Christ has instituted to bring men to salvation—that man cannot be saved. In what do we here differ from what every one—no matter what his creed—must profess and teach? Does not every one believe that the moral law was given by God to man for his observance? Do we not know that men’s passions are as strong as their prejudices? Do we not know that their hearts are as weak as their understandings? It is as difficult for us, almost as impossible, to observe the entire code of the moral law, as to believe the whole of the truths which he has revealed; and therefore, we might just as well argue that it is unjust in the Almighty to expect perfection in vessels which he himself has declared to be frail, we might as well expect men to live without transgression, on that earth where he has pronounced that scandals must come. And yet no one finds it

uncharitable to tell the sinner, who is erring from the moral code, that if he persevere in that course, he is walking in an unsafe path, and that, unless God specially assist him hereafter, he cannot expect to be saved in that way. Is it thought to be uncharitable, to warn men that the path in which they are walking is not that which God has proposed? For we, as well as others, admit that where there is no fault, that where it is not traceable to the individual's own negligence or wilfulness, that there God assuredly cannot impute responsibility.

This, then, my brethren, becomes the conclusion of those discourses which I have held forth till now; and before making a few concluding observations, allow me to say, in order to prevent any misunderstanding or mistake, that, although the present course regarding Church Authority is concluded, another course will be commenced on Sunday next, on a subject which I trust will possess greater interest than the one which has already terminated; for it will be upon the Catholic doctrine regarding the real presence of the body and blood of our Saviour in the Eucharist—in other words, the Catholic doctrine of transubstantiation. I shall enter into the proofs of it, with all the details which will be requisite, and I should almost think that it would be an advantage for those who wish to follow step by step, the line of argument, to have in their hand the New Testament, and so to verify the different observations which I shall be called upon to make.

It is natural to draw some conclusions from this short course, which I finish this evening, and they will be addressed to you in the form of simple exhortation, of simple unaffected counsel.

In the first place, I would beg all who have the true interests of religion at heart, to place themselves exceedingly upon their guard against the various methods which are taken, and have been constantly taken, to prejudice the minds of men regarding the doctrine which I have endeavoured to explain—that is, regarding the Catholic church as a church, and as professing to hold the rule of faith. For many years, the Catholic religion in this country, was an object of persecution, of slowly, but effectually acting laws, tending to paralyze its energies, rather than completely deprive it of life. That period, thank God, has now passed; and I trust, and I flatter myself, that the remembrance of it, so far as any resentment, or other feeling would go, in any way but to thank God for his kindness to us, has been as completely blotted out of the heart of every Catholic, as those statutes are from the laws of England. But unfortunately, since that time, another method has been pursued, much more clamorous and more public, to wound the heart and feelings; but not only so, much more calculated to ruin the cause of religion in every quarter—I allude to that system of violent declamation in which so many have indulged all over the country. It has been the custom to send men round from town to town, for no other purpose than, not merely to

preach their own doctrines in their own places of worship (for of that we could not complain)—not even to warn their hearers against what they conceived to be erroneous—but to make religion the matter of public declamation; to collect assemblies of men in places usually destined to profane purposes; and to seem to think, that it is one of the most important duties to society, to break in sunder, as far as possible, the bonds of social community, of affection and kindness, which fortunately exists at present between so many members of different unions.

Now, it is only by a general feeling in society against such a system, that it can possibly be put down; and I am sure there is no one who is at all interested about religion, no one who considers it a holy, and sacred, and divine thing, something that is not to be approached by minds agitated by party spirit, or by violent passion, but only to be meditated upon in silence, or to be discussed with greater sobriety and greater dignity than is to be found in the discussions of Plato—when discussing with his disciples the doctrine of his moral philosophy—but will feel that this tumultuary, that this public, disrespectful way of expounding the doctrines of religion, and the approbation or disapprobation which is marked by the cheers and shouts of the multitude, is essentially degrading to the character of religion, and tends to make men, in their minds, rather mix it up with the worst, with the most unworthy of those passions which it condemns, than with those feelings of awful respect and veneration which the contemplation of it should always excite. And it is only by this latter feeling being, as much as possible disseminated, that such an odious, and such an unjust and cruel system can be possibly extinguished.

But this is only a secondary consideration. What I wish particularly to inculcate is this: *to insist always upon proof*; not to be satisfied with declamation, never to take upon the word of those that profess to lay before you our doctrines, merely to take their assertions for them, but demand “Where is that doctrine taught—where are the symbolical books, the creeds, the professions of faith, which the Catholic clergy subscribe, and which they teach their flocks, in which such doctrines are laid down?” Be not content with thinking that these texts are overthrown because, after having been misrepresented, there are faults and objections discovered. But endeavour always to trace them, bring every thing to a sound and logical basis; insist upon proofs; if Scripture is quoted, to have the Scripture demonstrated, to show that that is the meaning of Scripture—to show that such are the doctrines it intends to teach; and I am confident, that if this system be pursued, it must lead essentially to a narrowing considerably of the differences that essentially exist between us and so many, and to make the possibility of our being once more one, infinitely more within our reach. This may appear a dream, and something quite impossible; but assuredly we have been at

war too long. This country has been harassed and divided by differences of opinion far too long; and it is almost impossible to suppose, that divine Providence has not instituted some means whereby all well-meaning, and all well-thinking, and well-intentioned men, shall be brought to unity of opinion upon such essential doctrines.

Another, and I will say, a still more important admonition which I beg to give is, that all who may not be already members of that religion which I have been endeavouring to uphold, that they will proceed to to inquiry and inquiry without reserve, and that they do not think that there is a single point upon which we shrink from individual and close investigation; that they must not fancy, if they have hitherto done so, that we shroud ourselves behind the authority of our church, and overlook every objection and every consideration, and say to the faithful, Be silent; this is taught you; believe and subject your understanding, your reason, to our teaching; and investigate no more. This is not our principle. There is no point on which we do not court inquiry; and nothing can give us greater delight, than when those who are at all moved by what they have heard, are thereby induced still farther to apply their minds, and even to seek from us whatever assistance it may be in our power to give, and so endeavour to discover the whole truth of Christ.

My brethren, again, another still more important reflection; and that is, if that inquiry is once made, and if that inquiry prove satisfactory to the mind, that the system that has been till then believed and embraced, is not correct, and that the truth of Christ is to be found with us, that there shall not be one moment's hesitation, one moment's balance between that discovery, and the next step that is taken. It is fortunate, I may say, that in this country, there is nothing which can make a return to that religion odious or dishonourable to any man. It is not abandoning the religion of your country; it is returning to the true religion of your ancestors. To that religion you owe all that is most splendid in its monuments; all that is most beautiful and holy in its institutions. When the learned and holy-minded Count Stolberg became, after mature deliberation, and after he had filled the whole of Germany with the reputation of his writings, a member of the Catholic church, that being at a time when such things were rarer among men than they are at present in that country—the event having excited a considerable sensation—the first time he appeared at court after that circumstance, he was thus addressed by his sovereign, in the hearing of all around: “Stolberg, I cannot respect the man who can abandon the religion of his fathers.” “Nor I, Sire,” replied the Count, “because, if mine had not abandoned theirs, they would not have put me to the trouble of returning to it.” Such was the feeling that animated him, and made him brave that severe rebuke. It will always be found, whatever

difficulties there is in the first step, however earth may appear to rise against you, however friends and earthly prospects may seem to assume a more shaded colour in all that is necessary to your happiness, depend upon it that this mass of difficulty will not equal the anxiety, the uneasiness, the racking pain which such a mind must for ever endure in this life; and depend upon it, the moment the resolution is once taken, every distrust is immediately removed; the hand of Providence is instantly stretched, to make that easy which before appeared difficult and heavy.

And, in conclusion, let me pray, that the grace of God, the love of the Lord Jesus Christ, and the fellowship of the church of God may be with you all! Amen.

LECTURE X.

PENANCE—CONFESSION.

JOHN xx. 23.

“ Whose sins ye shall forgive, they are forgiven them : and whose sins ye shall retain, they are retained.”

I SHALL endeavour to-night to explain to you, in the simplest manner possible, the doctrine of the Catholic church regarding the confession or forgiveness of sins, and the grounds whereupon it maintains the practice to be an institution of our Lord. It would, however, be necessarily unjust to the subject, to enter into it singly and separately from all those important institutions or prescriptions, which are considered as an essential part of the remedy established by Christ, for the forgiveness of sins. It will, therefore, be necessary that I enter, at some length, into other considerations connected with this subject, and endeavour rather to lay before you, the entire form and substance of that sacrament, which the Catholic church maintains and believes to be one of the most valuable institutions, left by our Saviour, to the administration of his church—the sacrament, that is, of penance—of which, indeed, confession is but considered a part.

Nothing, I own, is more common than to separate our *belief* from our *practice*, and laying the latter portion before the consideration of mankind, as a something which stands upon independent grounds, and has connexion with nought else ; and to represent it, necessarily, as a thing of human invention, and having no ground-work in the word of God. In order to remove any impression, which may have been made of this nature, it will be necessary that I show this institution as it

really is practised in the church of Christ, in connexion with other and still important doctrines.

I shall, therefore, endeavour to go through all the parts of this sacrament, comparing the institution believed by us, to have been left and preserved in the church of God, with the method supposed to have been instituted in the opinion of others for the attainment of the same purpose.

I have again and again inculcated, that in the works of God, or in those institutions which he left to mankind, there must be always found a certain consistency or harmony of the parts, so that whatever has been demonstrated regarding one portion of the system, which he left on earth, must be allowed to be of considerable weight towards influencing our belief, at least, as to the probability of other similar institutions having been appointed.

For example: with regard to the present case, all agree that, among the most important objects of our Saviour's coming amongst mankind—I may say, indeed, *the most important* of all—was that of redeeming fallen man from sin: we must, consequently, suppose that he did not leave his work imperfect; and, while we all consent in the common belief, that the work of redemption was quite complete, so far as giving a full equivalent to divine justice, we all must, likewise, agree that means were provided by him, whereby this full redemption was, some way or other, to be applied to each individual case. No one will, for a moment, suppose that Christ having once died for sin, we are all absolved from all co-operation on our parts; that, without a single act, I do not say, *external*, but at least *internal*, of our minds, we have the full benefit of that redemption; that there is nothing to be done on our parts, whereby that general redemption, which was more than sufficient to cancel the sins of ten thousand worlds, was to be made accepted by God in our own particular case. Consequently, so far, I believe, all will admit that the redemption was perfected by Christ's death; and all must agree so far, that some instrument or other, whether of an outward act or an inward movement, is necessary for the purpose of making that redemption applicable to ourselves.

But if we look into the institutions of Christ, we see that in every other case at least, he was pleased to make use of *external* agency. Is not the blood of Christ applied to the sanctification of man in the waters of regeneration? Is not baptism a sacrament instituted by him, for the purpose of cleansing the soul from the original stain? Is not sin, therefore, forgiven through the only forgiving power; that is, through the cancelling blood of our Redeemer, and yet is it not applied by means of the outward act, and through the ministration of man? Is not the redemption of Christ complete in itself, so far as it was intended also for our greater sanctification? Were not his sufferings

of themselves all-abundant, and considered as directed to the end of sustaining us in affection towards him, by making us feel what he suffered for our sakes; and yet, do not all agree, even those who differ from us, with regard to the real character—the essential character of the sacrament of the eucharist. Do not they, at least, agree that it is an institution for the purpose of applying to ourselves those feelings, at least, which he intended to excite by his sufferings and death? And is not this again an *outward* ministration? Is not this done through the agency of man; and is it not, at the same time, by outward acts declaratory on the part both of the minister of Christ and of him who receives it, that such an application is intended to be made? Did not our Saviour come among us to teach? Did he not establish a code of doctrines, and of morals, and a system of law for our direction, both in faith and in conduct? And has he not left outward instruments also for this? Has he not left his written word? Has he not left a ministry, and constituted a hierarchy, to whom he has committed the care of his flock, with power and authority to instruct? And is not here again one of the most signal and most important benefits which our Saviour intended to communicate to mankind by his coming? Is it not here again communicated through outward means, by institutions founded by himself for that purpose?

Now, therefore, should we not expect that the great end for which he came on earth was the abolition of sin, and not merely the cancelling of sin as a *general* debt; but as supplying the means whereby each individual was himself to have the benefit of that redemption? When we see that every other great benefit which he intended to confer on mankind, was attached to an outward observance; that some given form was committed into the hands of ministers destined for that purpose, can we believe that there is such an inconsistency in his method of acting—that the system is so broken, and so imperfect, that for this purpose only there should have been no visible and outward means instituted by him on earth? Is it not natural to expect, on the contrary, that, as in the least important case (I say, less important, if we view it in reference to the character of the guilt) of original sin, and in which we have no personal participation, he was not contented that the child or the adult should merely be recognised by any inward act of other men, or by his own inward act as a member of the church, by giving his adhesion to its belief, or by mentally possessing himself of the merits of Christ; but that he should appear in the attitude of a culprit, and so on asking and soliciting forgiveness, that he should in this way be examined, and a promise required of him, and that his guilt should be by himself, in the face of the church, confessed before mankind. Can we believe, that in the more important case, when the great end

for which Christ came on earth, was to be wiped away, when the much deeper and much more enormous guilt of particular offences, whereby we have especially outraged the majesty and glory of God, were to be removed, that he should have left on the one hand no road, no outward and visible means of applying his salvation, and then on the other, that he should require no compensation in the sight of man?

Now, therefore, it is upon these grounds, upon even approaching the subject at a distance, that no one can consider it inconsistent with the views, with the ordinary course, with the obvious line of providential conduct towards mankind in the establishment of Christianity, to suppose that there should be left in the church an express institution for the cancelling of sin, through the application of the all-redeeming and all-sufficient blood of Christ.

We come then, in the next place, to see what is the Catholic doctrine regarding the nature of this institution. The Catholic church teaches, that Christ did establish upon earth a means whereby forgiveness could be imparted to the guilty conscience; whereby, upon the performance of certain acts, the sinner, who had offended, could obtain authoritative forgiveness. It is generally said, (I mean by those who preach contrary to our doctrines, and who write also against them), that the institution which the Catholics maintain to have been established by Christ is, **CONFESSION**. This, in the first place, is an error; the catholic believes, that it is the sacrament of **PENANCE**, consisting of three parts, whereof confession is only one, and that one not the most essential. Here, therefore, is manifestly a mis-statement; and, if I may so say, a misrepresentation, however unintentional, of our belief; because I will now proceed to show you, that the Catholic church urges and teaches the necessity of every thing which any other church requires, and that even in more complete perfection than any other system of religion. We believe, therefore, that the sacrament of penance consists, as I said, of three things: contrition, or sorrow; confession, or its outward manifestation; and satisfaction, or an act demonstrating our perseverance in that which we have before expressed.

With regard to the first, the Catholic church teaches, that *sorrow*, or *contrition*, which involves all that any other church means by *repentance*, has always been necessary on earth to obtain the forgiveness of God. It maintains that without that sorrow no forgiveness can possibly be obtained in the new law; that without a deep and earnest sorrow, and a determination not to sin again, no absolution of the priest has the slightest worth or value in the sight of God; that, on the contrary, any one who shall ask for or obtain absolution without that sorrow, instead of thereby obtaining forgiveness of sin, commits a most enormous sacrilege, adds to the load of his former guilt, and goes away from the

feet of the confessor still more heavily laden with iniquity than when he approached unto him. This, therefore, is the Catholic doctrine with regard to the most essential portion of the elements of forgiveness.

But what is this sorrow or contrition, which the Catholic church requires? I believe, that if any one would take the trouble to analyze the doctrines of the reformed churches on the exact meaning of the term *repentance*, distinguishing the steps from the instrument—that is, the means whereby men are to arrive at the last act whereby they are purged from their sins, he would find it exceedingly difficult to arrive at any tangible system, or any forms of apprehension which would bear a strict logical examination. In the articles, for instance, of the Church of England, every thing is laid down in the vaguest manner. We have it simply said, that men are justified by repentance, and by faith in Christ; by believing in the merits of Christ; and we are referred to the homily of justification, for a further explanation. If any one will read over that homily, he will find that it is repeated again and again, that man is justified by faith alone, without works. He will find, however, that works are necessary, he will find that love is an ingredient of this faith; but you are never told how the sinner is conducted to this faith; you are never told when for the first time, for instance, like the prodigal son, he begins to be sensible of the wretched state in which he is placed—in what way he is to be conducted to the faith which justifies the sinner. We are not even told what that faith is, or in what way we are to believe in the merits of Christ. Are we to be simply satisfied with a firm persuasion or conviction that the merits of Christ are sufficient to purge us from our sin? or, are we to believe, in our own individual case, that the blood is applied to *us*, and that *we* are forgiven? But, by what process is this application to be made? Is it simple conviction? Then I ask, what is the condition to that conviction? What is it that authorizes you to feel that conviction in yourself? What are the previous acts which have made you worthy of that application? If you are supposed, then, to entertain the conviction, (for unless the conviction is equivalent to the actual possession of that of whose possession you are convinced, the conviction is deceitful) there should be a criterion, or means of knowing, before you are allowed to be convinced, whether you have grounds for that conviction. Now, on all this we are left completely in the dark; each one is given up, as it were, to the opinions or the devices of his own heart. And hence it is, that we have as many theories on justification, when we come to examine its special application, as there are persons who have written on this subject?

But if we look into the works of the foreign reformers, of those who may be considered the fathers or the founders of the reformation, although, in them also, there is a considerable contradiction and an incon-

sistency, between different portions of their writings; yet we have, at least, an attempt made to show the steps whereby the justification of the sinner is attained. We are told constantly, both in the works of Luther and in the articles of several of the churches, that the first step is the terror of conscience; that the soul, contemplating the dreadful abysses of misery, whereby it is surrounded, seeing itself necessarily upon the brink of eternal damnation, is thereby excited to sorrow for sin; and that, turning to the merits of Christ, by an act of faith in him, the sinner is justified—that is to say, his sins are covered and taken away in the sight of God.

The preliminary step, therefore, required by this is simply *terror* or a dread of God's judgments; the next, and the final step, is an act of *faith* in his power to redeem, and in the efficacy of his blood. Now, brethren, not only does the Catholic church require all this, but it considers these as merely intuitive acts—imperfect germs of that sorrow and contrition which it demands, before absolution can be valid. The council of Trent has, in perhaps one of the most beautiful and philosophic passages written in modern times, upon subjects connected with interior theology, laid down the steps whereby the soul is brought to turn away from sin, and to an efficacious desire of reconciliation with God. It does indeed represent, in the first place, the soul as terrified by the idea of God's judgments, as struck with horror on hearing from his word the awful state into which sin has introduced it. But this, so far from being the immediate step which is to precede justification, is but the distant, and the most distant germ of these more beautiful and perfectly Christian virtues, which are to come into bloom. For the sinner, thus terrified by the sentence of God's judgments, is, for a moment, lost in apprehension, and then, turning naturally to look around for relief, he sees on the other hand, the immense mercy and goodness of God; and balancing them with his more awful attributes, sees how far they exceed all his other perfections, and is instantly buoyed up with hope in finding there is mercy; that he may arise and return to his Father's house, with the prospect of being restored, at least, as one of the smallest and the lowest of his servants. But this, again, is only another step towards that feeling of affection, which must necessarily be excited at thinking God can be so merciful; that his kindness can extend so far as to receive even such a wretched being once more into his arms, and then, in a moment, fear is banished; for, as St. John says, "perfect love sendeth forth fear." The soul so inflamed with ardent affection and love to God, is thus brought into that state whereof it is said in the New Testament, that "much is forgiven, because they have loved much."

While faith, therefore, is the principle, the root of all justification, there are yet other acts, other developments of virtue more congenial

to the thought of the attributes of God, and a great deal more consistent with the order of his institution in the new law, through which the soul gradually passes up to that last act which seals its justification.

Now, St. Paul has said again and again, that except through faith no man can be justified; that all justification comes through the redemption of Christ, and through faith in him; and thus does the progress of justification, therefore, begin in that faith, and, as we shall see afterwards, end in the application of his blood, as the only means of salvation. Thus far, therefore, we have every thing included in the progress, and in the preparatory acts of forgiveness, required in any other religion for the justification of the sinner. And I will simply ask, before I come to treat on more difficult points, can it be true, as it is said a thousand times, that this is a system favourable to crime? that the Catholic has his forgiveness and his absolution so completely attached to an outward act, that he is reckless of the commission of offences or transgressions, because he considers that the soul can be cleansed of sin, as easily as the body may be cleansed of outward defilement? that it is as a bath, a laver, wherein, by an easy and wholesome application, the soul is once more restored to its original purity?

But we are not as yet arrived at the close of this important subject; for, it must be observed, that these are only the ingredients, or almost the mere preparatory steps for that act of sorrow or contrition which is the essential concomitant of confession—nay, not only its concomitant, but so much superior, and so much more important, that the Catholic church believes and teaches, and in her daily practice, that belief is shown forth—that, if from circumstances, there are no means of having approach to the act of confession; that if illness surprise the sinner before the minister of repentance can approach him; if circumstances place him out of the reach of such a comforter; and there is no one to apply to him this institution, then the act of contrition, including necessarily a willingness to practice confession, if in the power of the individual, because it is an institution established by Christ for the forgiveness of sin, would of itself forgive all sin and reconcile the sinner to God as completely as if he had confessed all his crimes, and received absolution. I say, our practice shows this, because it is the feeling not merely of every ecclesiastic; but it is well known to the most illiterate, and least instructed among us, that in case of sudden danger or surprise by death, or under other peculiar circumstances, a fervent act of sorrow is equivalent to all that Christ has instituted for the forgiveness of sins.

And what is this sorrow? I will read you the definition in the words of the Council of Trent—of that council which most clearly defines the Catholic doctrine on the subject.

“Contrition,” that is, sorrow, such is the technical term used for it in the church, “which holds the first place among the acts of penance,

is a sorrow of mind, and a detestation of sin, joined to a resolution to sin no more. To obtain that pardon of sin this sorrow was at all times necessary; and now, to him that has forfeited his baptismal innocence, it prepares the way for forgiveness, if it be joined to reliance on the divine mercy, and a desire of complying with the other conditions of this sacrament. Wherefore, the holy synod declares, that this contrition contains not a dereliction of sin only, and the beginning of a new life, but likewise a detestation of that which is past, according to that which was said," &c.

Thus, therefore, you see what is expected of every penitent before absolution can be of any value, and before confession can be considered worth any thing to his salvation.

Now, then, we come to the second part of this sacrament. The Catholic Church teaches, that the sinner, being thus sorry for having offended God, and sorry upon the motives which I have given—that is, not on account of a fear of evil coming upon himself, but on account of the goodness, the kindness, and the mercy of God, which has been injured, must next perform an outward act, which should seem of itself the natural and spontaneous consequence of this feeling. Catholic divines have again and again defined the quality of sorrow for sin, when they say, it must be *supernatural*—that the motives must be exclusively drawn from the attributes of God; that it must not be from the consequences of sin brought here below, but must be with reference to our relation to God, and our eternal welfare: that it must be *supreme*—that is to say, that we must detest, and abhor, and hate sin beyond every other evil upon earth: and, in the third place, that it must be *universal*—that is, to say, that not one single transgression, not one single fault must be excepted from this deep and solemn sorrow for having offended God. This disposition will naturally make the soul ready to give any compensation which may be required for the offence that it has committed against God. Not only so, but I must say, it is the very nature of love itself to make that manifestation—love which, as I said before, was the last step in the work of conversion. We find in the case of the Magdalen, she could not rest satisfied merely in being sorry in consequence of having offended God—she could not rest satisfied with merely regretting the evil she had done, and retiring from it, and by a new life, thus showing to the world her sorrow; but she must brave confusion, insult, and every other humiliation, she must break through the crowd of attendants, penetrating into the house of the very publican, the proudest, the most self-conceited of men, she must break in upon the solemn banquet, she must cast herself at the feet of her physician, she must weep bitter tears, she must lavish upon the Lord her God all her most precious things. And thus it was, that she herself felt that if she really did love God, and if she really was sorry for having

offended him, she should make some reparation to his outraged majesty. Thus, therefore, it is the natural tendency of love to make some outward manifestation, to testify in some way or other the act of repentance ; and to ask, as it were, in humiliation from others that forgiveness which the soul feels that it requires. Thus, therefore, again we have another and most consistent step in this institution, linking it necessarily with all that has gone before, though, of course, no ways forming the ground upon which the Catholic Church believes and teaches it. She, therefore, maintains that the sinner is bound to manifest his offences to the pastors of the church, or to the person deputed by the church for that purpose, to lay open all the secret offences ; and in consequence of an authority vested by our blessed Saviour in him, to receive, through his hands, a sentence on earth, which is ratified in heaven—that God has forgiven the sin.

The primary object of this institution, like every other, is the salvation of the soul, and as there may be cases where, by the too speedy receiving full forgiveness, the impression may not have been produced upon the soul which is necessary to an amendment of life, so it may happen that the dispositions, as it were, with which such an institution is approached, are not sufficiently perfect, that the sorrow manifested is not sufficiently supreme ; and it may likewise happen that, from falling again and again into sin after forgiveness has been once imparted, it does not appear that there is a steady resolution, which is the greatest proof of a sincere sorrow, it may be prudent to delay, to deny that forgiveness ; and, therefore, it is that we believe that that also is provided for by Christ, and that there is a power also of withholding forgiveness until a more seasonable time.

Now, before entering into the grounds of this doctrine, allow me to examine how far it is that sort of institution which we should expect our Saviour to have made. I showed you before, that consistently with the plan followed by our Redeemer in the establishment of his religion, that, according to the method of acting which he has uniformly shown, we were to expect some *outward* institution, whereby the forgiveness of sin was to be communicated in the church ; whereby the blood of Christ was to be applied to the soul for the cleansing of sin ; but I did not there enter into the peculiar nature of the institution. Allow me, therefore, to premise a few remarks upon the aptness of such an institution to the ends for which we believe it was appointed.

In the first place, then, it seems an institution most conformable to the wants of human nature, whether we consider it in its natural constitution, or with reference to its present state.

As to the first, it seems almost natural for the mind to seek relief from guilt by the manifestation of it. We are not surprised when we hear of culprits, who have been guilty of some great crime, and have

escaped the vengeance of the law, leading restless and unhappy lives until they have of their own accord, confessed the guilt and met the punishment which the law awards. We are not astonished, when we hear that those who have been condemned to death, have been most anxious to call some person to whom they might manifest their guilt, and when we hear that they have declared again and again that they could not die happy unless they manifested their transgression. Thus, therefore, human nature finds this the most natural and obvious relief. There is in the poor sympathies which can be obtained by such confession some balm applied to the inward sufferings of the soul; there is a feeling that it is the only method of making a compensation to that society; to that political body against which they have transgressed. Nay, I will say, that you go much farther in this feeling—that the culprit, who at once acknowledges his guilt with humility, gains your compassion; you cannot, in your mind, consider him that black and hardened villain, which you before were inclined to consider him. There is an idea immediately that the man is truly sorry for what he has done; and that, consequently, his guilt, though the crime itself may have been equal, is not so great as that of him who boldly denies it. I am sure, had not our blessed Saviour's answer been made to the penitent thief, or had it not been recorded, we should in our minds have distinguished between the two malefactors—between him who humbly confessed that he died according to his deserts, and that one who persisted in his hardened effrontery to the end. If, therefore, God should choose to establish any outward means, whereby the conscience was to be eased from sin, we could hardly conceive any one more consistent with the natural wants of humanity and with its obvious feelings, than that of the manifestation of the sin.

It is, however, congenial to our nature, not merely in its general constitution, but still, further, in its present fallen state. For what, my brethren is sin? It is a rising up of the pride of man against the majesty of God. The sinner, fully aware of the consequences of his iniquity, instructed well of the end to which sin must lead him, seems to stand up before God's judgment seat, and, looking his future judge in the face, to insult him by the commission of that on which he knows he looks, and which he knows he will one day fully avenge. Now what would be the natural corrective of this? The humiliation before others of that proud spirit, which has thus raised itself before God, by the kneeling at the feet of man, and asking forgiveness, and owning oneself guilty, in consequence of having thus outraged the justice and majesty of God upon his eternal throne. That is the very corrective of the principle of all evil within us, and in the same manner as the third portion of penance, of which I shall treat on another occasion—that is, the satisfaction—tends to correct that concupiscence and those lusts,

which are incentives to other sins, so does this part seem most directly and most completely opposed to that pride which is generally its principle.

There are some beautiful reflections in Pascal on this subject. He remarks, "It is a thing which fills me with astonishment, how men can treat the confession of sin to one individual, under such circumstances as the Catholic church prescribes it, as a hardship, or any thing but the most lenient mitigation that possibly can be of what ought naturally to be exacted." He says, "You have sinned in the face of all mankind; you have outraged God in the face of all mankind, by your offences, and you should naturally expect that the compensation to his justice, which he would demand, would be as public, as certain, as complete a humiliation in the presence of man, as was the nature of the crime by which you have outraged God. To consider it as an hardship that, instead of this you should be bound to manifest in humility your offences to one person deputed, as it were, and chosen out to receive it—to one who is bound by every possible law not to reveal or manifest, in the most indirect way, any thing that has transpired between you; and to one who feels it his duty to receive you with kindness, with sympathy, and with affection, to direct you, to assist you, to counsel you—to consider this any thing but the most complete, lenient and merciful mitigation of what is due to you is an idea which fills me with horror."

But, my brethren, not only is such an institution conformable to the wants of man; but it is precisely in accordance with the methods always pursued by God for the forgiveness of sin. We find, in the old law, that there were institutions for the forgiveness of sin, and that those institutions were so appointed as to make the manifestation of the transgression necessary, and preliminary to their application. God divided the sacrifices into different classes. There were those which were for absolute sin, there were those which were only for ignorant and almost involuntary, or at least unwilling transgression against the law of God. In the fifth chapter of Leviticus, we have it expressly said, if any man shall have transgressed in such a way, he shall confess—that is, he shall manifest the sin, and then shall the sacrifice be appointed; so that it appears from the very nature of the institution, and from the express enactments of God in the old law, that the manifestation of sin to the priest of his temple was a condition, a preliminary of their forgiveness—of course, so far as a sacrifice could be considered a means of forgiveness—that is to say, as the means of exciting faith in that great sacrifice through which alone forgiveness of sin was to be obtained. As I have again and again pointed out to you, the analogies between the system established by God in the old law, and by our blessed Saviour in the new, it cannot be necessary for me to dwell upon this circumstance, farther than to observe how, in the first

place, we should naturally expect that, if there was a provision made for the outward manifestation of sin, and it was made as a preliminary step for the authoritative outward forgiveness of it, we should expect, at least, a continuance of it in some form in the new law, and, particularly that we should expect it in greater perfection—that there should not be a falling off, but an advancing in the new.

But, finally, this is exactly consistent and analogous to all the systems established in the new law. For there we find, as I have taken some pains to show you, that our Saviour established a species of constitution in his church, that it consists of an organized body to minister to the wants of the faithful, with authority coming directly from him; there is a real command on the one side, and an obligation to obey and to learn on the other. Now this system of authoritative government, which I also showed you, pervaded even the minor departments of the church as established by Christ, seems to require for its completion and perfection that there should be also a tribunal within it, to take cognizance of those transgressions which are against its laws, that is, against the laws of God, the administrator of which it is appointed. We should naturally expect for the complete organization of such a church, that there would be also a power of calling under its tribunal those offences which have been committed against its fundamental laws; that is, against the precepts of morality—that, as it is constituted by Christ to teach with his authority, and preserve his truth, so also it should be appointed to judge the transgressions committed against his law, and to administer the necessary relief. Thus, therefore, it is consistent in every way, with all that can be supposed to have any relation and any bearing upon such an institution.

Now, therefore, after all these remarks which, I trust, will have prepared the way, I proceed to the grounds on which this institution, this practice, this belief, that there is a power of forgiving sins in the church, which would necessarily require the manifestation even of hidden sins, is truly established by Christ.

The words of the text, my brethren, are the primary and principal foundation upon which we rest. I need hardly observe, that in the same way as we have seen that in the old law, confession or manifestation of sin, was appointed as a means of obtaining forgiveness of sin, that so we have expressions in the new quite sufficient to recal to the early Christians the former institution, and to make them suppose that Providence had not completely broken up the system that was anciently pursued. They are told to confess their sins to one another. Now, it is very true, that that text is exceedingly vague; that it does not say, that they are to be confessed to the *priest*, that they are to be confessed to a *private* individual. It may only signify, that a general confession of sin is to be made in the church, and yet I think, the very expression,

“confess your sins one to another,” signifies something of a more private nature, than the mere general declaration, in which all the community join, or in saying what even a hardened sinner will not hesitate to unite in saying, when all around repeat it, that he has sinned before God. It seems to imply an act of greater humiliation, of a more close communication between one member of the church and another. But still I only bring it forward to show, that there was not an end to the obligation of manifesting sin; that there is nothing said in the New Testament to show us, that such a natural and obvious method of obtaining relief was abandoned or abolished in the new law. But in the text which is prefixed to this discourse, have we not something much more specific? Christ is there addressing not the flock in general; he is giving a *special* charge to his own *apostles*—in other word to the pastors of the church: for I have, on other occasions shown you at length, that when commissions are given to the apostles—a commission, not a special privilege, like that of working miracles, but connected with the welfare, with the salvation of the flock—these are permanent institutions, which go to their successors, and which are to be perpetuated in the church. What then did he tell them? “Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained.”

There is, in the first place, a power to forgive sins, and this expression, “to forgive sins,” in the New Testament, always signifies truly and really to clear the sinner from his guilt against God. “Woman, thy sins are forgiven thee,” says our Saviour. What does he mean? That she is purged; that she is cleansed of her transgressions. “Son, thy sins are forgiven thee.” Those who heard our Saviour say these words, thought him guilty of blasphemy. These expressions, therefore, were supposed to signify an assumption of a privilege reserved to God alone. The words were understood in their primary and obvious meaning, of actually cleansing, blotting out the sins of the man committed against the Almighty, and our Saviour confirms those who heard him in this interpretation, by the words which follow, “Which is easier, to say to the sick of the palsy, Thy sins are forgiven thee; or to say, Arise, take up thy bed and walk? But that you may know that the Son of Man hath power on earth to forgive sins,” &c. Therefore, to forgive sins always signifies, “To pardon, to absolve, to cleanse the soul from sin.” The apostles, consequently, and their successors received that power; and, therefore it was given them to absolve, to clear, to purge the soul from transgression against God.

But there is also another power given to them, and that power is to *retain* sins. What is the meaning of retaining sins? It signifies, of course, with the promise that is annexed, that what they retain shall be retained also in heaven: that there is no other means of obtaining for-

givenness, but through their pardon : for, would it not be absurd to say, " Whose sins ye retain," or, in other words, refuse to forgive, " those sins shall not be forgiven," if there were other means besides that of applying to them whereby pardon was to be obtained? If a judge were sent forth with a commission couched in these words, That whomsoever he should absolve, that person should go free ; but that to whomsoever he should refuse to forgive his transgression, to forgive his offences, that that person should not be forgiven, would it not imply that there are no other means of forgiveness except through him? Would not the commission be insulting, would not the commission be a mockery, would not the commission be a nullity, if there were at the same time another means, by applying to a third person with just equal power to forgive the culprit ; could it be said that all which that one did not forgive should not be forgiven? Thus, therefore, there is not only a full power of forgiving sins, but such a power as to exclude any other instrument or means of obtaining forgiveness in the new law : for when Christ makes an institution for a special purpose, that *ipso facto* excludes all others. When he appointed baptism, as the means of being united to the church, as the means of obtaining regeneration, as the means of being purged from the guilt of original sin, that very institution excluded all other means of obtaining that benefit. When any other act depends solely on the will of God, it cannot be obtained by any other means but what he chooses to institute ; and when he institutes one means, of course, it is the only one ; but if he institutes more, of course there are a variety of methods. When, therefore, our Saviour institutes this as the means of obtaining forgiveness in his church ; when he delegates persons to pardon offences committed against himself, he obviously appoints that as the only instrument, the only means for that purpose. As I said before, the very words themselves of the second commission, the being empowered to refuse forgiveness ; the certainty, that if they refused it, it was refused also in heaven, implies also that there is no other means of forgiveness.

But what is the nature of this power? Can you suppose any judge, sent forth on a circuit with this commission, " Go forth, those on whom you pronounce sentence shall be punished according to your sentence ; those whom you acquit shall be acquitted ;" and that he could possibly understand, or that mankind could possibly understand, that this discretionary power was lodged in his hands, that it was exercised simply by his going into the prisons, and saying to one man, " You are acquitted," to another, " you are to be punished," " you are guilty," or, " you are not guilty," without investigating into the case, without having the slightest ground for pronouncing sentence of absolution on the one, and sentence of condemnation on the other. Does not the two-fold power imply the necessity of knowing the different conduct of

the individuals themselves? Does it not necessarily suppose, that the whole case is laid before the judge; that the judge examines minutely into it, and that he pronounces his sentence conscientiously, according to what he thinks is in the evidence before him? Can we then believe, that our Saviour gives also this two-fold commission; that he appoints it the only means for obtaining pardon, and sends forth men to use it at their discretion, and that he does not expect of them to decide conscientiously, according to the special merits of each case? That if they retain sins, they have reason for their retention? that if they forgive them, they know what motives there were for that forgiveness. And how is this to be obtained, but by the case being laid before the judge? Who, in this case, can lay it at the feet of the judge but the offender alone? And it therefore implies, that whoever seeks for the remedy through that channel, and it is the only channel appointed most manifest, and must expose the guilt which he has committed—must expose it in such a way, that the whole case comes under the notice of the judge: and it is only by hearing the case that the judge can pronounce a proper sentence. This, therefore, is the basis; this is the ground-work in the Scripture of the Catholic doctrine, that sin is to be forgiven by the pastors of the church, in consequence of the institution of Christ, who has appointed them his vicegerents, or judges, or ministers, for that purpose; and that, in order to obtain this forgiveness, it is necessary that those who wish to have it should lay their case, should lay their transgression before him, who is entrusted with responsibility as to the sentence which he pronounces.

But, my brethren, clear and simple as this reasoning may be, we, perhaps, might feel ourselves less secure concerning it, were we not so completely supported by the conduct and by the authority of all antiquity. You have, perhaps, many of you heard it said, again and again, that *auricular confession*, as it is called, is not to be heard of in the first and second centuries of the church. It may be so, and supposing I allow it for a moment, yet you will see that the assertion is not correct. I will tell you the reason why it is not so much mentioned. The reason is, because, instead of *auricular confession* in the first and second centuries of the church, we read a great deal more of *public confession*. We read, that the sinner was obliged to manifest his hidden crimes in the presence of the whole church assembled, and to undergo a course of severe penance in consequence of it; and those then who are such sticklers for antiquity, and for rejecting *auricular confession*, because they think it is not so clearly spoken of in the first centuries, should surely take antiquity to its extent: and if they reject this as a hardship, let us know upon what grounds they do not adopt the mode consistent with the lessons taught by the ancient church. That, therefore, is the fact. With regard to the extent of manifest-

ation in the church, that may be a matter of secondary or disciplinary consideration ; for the church might have authority, in certain cases, to demand from the sinner, not merely the private confession of his offences, but his public confession before all the people. That is a matter of discipline ; it is sufficient for us to establish, that from the beginning it was understood that there could be no forgiveness except by a manifestation of the crime, and that the essential persons to receive that manifestation, that those who alone were supposed to be empowered by God to forgive were not the congregation, but the priests of the church ; and that the practice of confession is precisely the same now, with this only difference, that the church, in those days of fervour, when crimes were more rare than they are now, thought proper to demand, that those few who did transgress grievously, should not be content with manifesting their crimes in secret, but that they should also come before the whole congregation, and manifest them in public.

Thus, therefore, instead of any arguments to be drawn from any apparent silence on the subject, in the very first ages of Christianity, on the contrary, the only conclusion that can be drawn would be, that there had been a mitigation or modification of the rigour of the institution, but not in the least of its essence. It is sufficient to show, that confession was considered the only means of obtaining forgiveness, and that the only individuals who could impart it were the pastors of the church.

Now, therefore, I will proceed to read to you several passages from the *early* fathers ; for I will not come later than four hundred years after Christ, after which time the texts increase immensely. I will divide them into two classes. I will give one or two general instances, where the practice of this public confession is manifestly alluded to ; but at the same time, sufficiently marking the feelings of the church, as to the only means of obtaining forgiveness. We have, in St. Irenæus, one hundred years after Christ, in the second century, mention made of a woman, who, repenting of a secret crime, came to the church and accused herself of it. She did not do it vaguely, but mentioned this special sin, which was not known to others. He speaks of other persons, some touched in their conscience, who publicly confessed ; and of others again in despair, who renounced the faith. That was the alternative ; there were no other means ; those who had not courage to confess renounced the faith. If there had been any other means of forgiveness, which did not expose them to that dreadful alternative, assuredly there was no reason why they should have abandoned the faith, because they had not courage to make a confession. A writer, still more clear upon the necessity of confession, though he generally refers to more public confession than preceded penance, in the second century—the oldest Latin writer—Tertullian, says, “ Of this penitential disposition, the proof is more laborious as the business is more

pressing, in order that some public act, not the voice of conscience alone, may show it. This act, which the Greeks express by the word *ἐξομολόγησις* (or confession), consists in the confession of our sin to the Lord; not as if he knew it not, but inasmuch as confession leads to satisfaction, whence also penitence flows, and by penitence God is mollified." Therefore this confession is to draw down mercy. It recognizes, among other penitent acts, fasting, weeping day and night before the Lord, falling down before the priests, kneeling before the altar, and invoking intercession and prayer. This is said simply with reference, more or less, to the public practice. He says, however, still more clearly, as to the necessity of this practice, "As you are not ignorant, that against that fire, after the baptismal institution, the aid of confession has been appointed, why are you an enemy to your own salvation?"

Coming down to the other class of passages—for as I have spoken to you more at length than I intended, I pass over several much to the same purpose—but still speaking of the necessity of confession, I will give those which speak of the manifestation of hidden or secret sins in public, and the confession of these to the clergy, to the priests, as the means of obtaining forgiveness. St. Cyprian says, "God sees into the breasts of all men, and he will judge not their actions only, but their thoughts and words, viewing the most hidden conceptions of the mind. Hence, though some of these persons be remarked for their faith and the fear of God, and have not been guilty of the crime of sacrificing to idols,"—that is, not guilty of the outward act of sacrificing—"nor of surrendering the Holy Scriptures.—Yet, if the thought of doing it have ever entered their minds, this they confess with grief, and without disguise, before the priests of God, unburdening the conscience, and seeking a salutary remedy, however small and pardonable their failing may have been. God, they know, will not be mocked." Again he says, in speaking of smaller faults, "All you, brethren, must confess their faults, while he that is offended enjoys life, while his confession can be received, and while the satisfaction and pardon, imparted by the priests, are acceptable before God." So that here we have two important points, first, that those even who were guilty only of petty sins or smaller offences, not of great or deadly sins, yet went to the priest and acknowledged and confessed those sins. And in the second place, that pardon and penance were to be received through the hands of the priests, and that we must do for the pardon to be useful to us.

There are a great many other passages which are very strong in this father, which I also pass over, but I will take one from the Greek church of the same century. Origen observes, after having spoken of baptism, "There is yet a more severe and arduous pardon of sins by penance, when the sinner washes his couch with his tears, and when he

blushes not to disclose his sins to the priest of the Lord, and seek the remedy." Again, "We have all power to pardon the faults committed against ourselves, but he on whom Jesus breathed, as he did on the apostles," that is, the priest, "he forgives, provided God forgives, and retains those of which the sinner repents not, being his minister, who alone possesses the power of remitting." Once more from the same father: "They who have sinned, if they hide and retain their sin within their breasts, are grievously tormented; but if the sinner becomes his own accuser, while he does this he discharges the cause of all his malady. Only let him carefully consider to whom he should confess his sin; what is the character of the physician; if he be one who will be weak with the weak, who will weep with the sorrowful, and who understands the discipline of condolence and fellow-feeling; so that when his skill shall be known, and his pity felt, you may follow what he shall advise. Should he think your disease to be such that it should be declared in the assembly of the faithful, whereby others may be edified and yourself easily reformed; this must be done with much deliberation, and the skilful advice of the physician." Here again we have him implying the necessity of a manifestation of sin, and speaking just as we do now, telling each person to be careful to seek that person that he thinks best able to assist him, should he think that more public confession, of which I have already spoken, necessary; so that the practice of public confession in the church, so far from excluding private confession, supposes it, and that public confession was only to be made by the advice of a director, who should be consulted for that purpose: and you have seen from other passages from Origen, that he says, it is only the priests who have the power of remitting sins, and that, consequently, these sins must be manifested.

So, a little later, we have several very strong passages in the writings of St. Basil, who was particularly zealous in keeping up the system of the penitential canons, and whose system of penitential observances was established in the whole of the east. He says, "In the confession of sins, the same method must be observed as in laying open the infirmities of the body;" that is to say, "For, as these are not rashly communicated to every one, but to those only who understand by what method they may be cured, so the confession of sins must be made to such persons as have the power to apply a remedy." Then he tells us who those persons are, "necessarily our sins must be confessed to those to whom has been committed the dispensation of the mysteries of God"—that is manifestly the priests of God. In his canons he says, "Persons who have been guilty of secret crimes and have confessed them, are not to be obliged to confess them publicly, according to what the fathers have appointed;" thus the same discipline was to be observed then as is observed now; and those who had received the con-

fession should be careful not to betray it. This is again *auricular* confession, not public confession—it is confession made to *one individual*.

St. Gregory, of Nyssa, another distinguished father of the Greek church, says, “ You, whose soul is sick, why do you not run to a physician? Why do you not discover your malady to him by confession? Why do you suffer your disease to increase till it be inflamed and deeply rooted in you? Re-enter into your own breasts; reflect upon your own ways; shew me bitter tears, that I may mingle mine with yours: impart your trouble to the priest as to your father; he will be touched with a sense of your misery. Open to him the secrets of your soul, as if you were showing to him a hidden malady: he will take care of your honour and of your health.”

I pass over a great number of others, and quote one passage from St. Ambrose, the great light of the church at Milan. He says, “ There are some who ask for penance, that they may at once be restored to communion;” that is, who require to be forgiven their sins without going through a course of public penance. Now see the consequences: “ These do not so much desire to be loosed as to bind the priest; for they do not unburden their own conscience, but they burden his, who is commanded not to give holy things to dogs, that is, not easily to admit impure souls to the holy communion;” so that, he says, “ the persons who expect to be forgiven, unless they make a clear manifestation of their consciences, are only burdening the priest with responsibility.”

I close the extracts from this century by one from another Latin father, St. Pacianus, who says, “ I address myself to you who, having committed crimes, refuse to do penance; you, who are so timid after you have been so impudent; you who are ashamed to confess, after you have sinned without shame. The apostle says to the priest, impose not hands lightly on any one, neither be partakers of other mens’ sins. What then wilt thou do who deceivest the minister? Who either leavest him in ignorance, or confoundest his judgment by half communications. I intreat you, brethren, by that Lord whom no concealments can deceive, to cease from disguising a wounded conscience. A diseased man, possessed of sense, hides not his wounds, however secret they may be, though the knife or fire should be applied. And shall a sinner be afraid to purchase, by present shame, eternal life? And shall he dread to discover his sins to God, which are ill hidden from him, and at the same time he holds out assistance to him? Thus, on the one hand, the confession is called confession to God; and, at the same time, it is said to be performed to one of the ministers of God, and you are to be careful not to deceive him, either by concealing any thing, or by only partially communicating. The confession, therefore, was com-

plete, it extended to all sins, and obliged the sinner to manifest the whole state of his conscience to the minister of God.

These examples may be sufficient, though there are many others which might be adduced. I will read one more, however, because it is from the same century, and from a document of the greatest value in ecclesiastical antiquity. He says, "As to the penitents, whether they be doing penance for greater or smaller faults, if no emergency intervene, they may be absolved on the Thursday before Easter, according to the practice of Rome. But in estimating grievous sins, it is the duty of the priest to judge upon attending at the confession of the signs of repentance, and then to order him to be loosed when he shall see due satisfaction. But if there be danger of death, he must be absolved before Easter." St. Jerome says, "In like manner with us, the bishop or priest binds or looses not them who are merely innocent or guilty; but having heard, as his duty requires, the various qualities of sins, he understands who should be bound and who loosed." Precisely the same reasoning which I made upon the text from St. John, that the priest must not be content merely to give his absolution vaguely, upon the idea of the guilt or the innocence of the individual; but it is only by judging of the quality of different sins, he knows how to direct his sentence.

Now I should suppose that these passages, to which I could add twice as many, or even more, must satisfy every unprejudiced person, that confession is not such a modern practice as is alleged; that it was not introduced, as it has been said, by the council of Lateran. If any one will take the decrees of that council on the subject, he will find, that so far from introducing confession, it supposes it to be universally established over the whole church; and all that it prescribes regards the discipline only, which is to be at present observed in the church, viz., that all shall confess their sins, at least once a year, to the pastors appointed by the church. It takes it for granted, that all knew they were to confess their sins; it supposes that they fully understood this duty, and we can hardly conceive, that such a new institution should be introduced in this country, or in any other, by a convocation, or any one act of a legislative body, enacting simply, that all the members of the Established Church should confess their sins once a year to their clergy. I should wish to know, if such a canon as this were made, it would be considered a sufficient means for introducing a practice, if it had not been known for three hundred or four hundred years? Who would not think any person exceedingly illogical, and exceedingly unreasonable to say, that such a practice was introduced by such a council? We just reason in the same way, and must acknowledge, consequently, that it did exist long before this canon, and that the canon only regulated the times for its observance. Still more will this be

apparent, if we only consider the way in which this institution is ordinarily spoken of. The old reformers used familiarly to call it, "The butchery of the soul." It was considered something too torturing, too severe, too cruel to be even practised. I should wish to know, can any one think it possible that an institution, which, by any sort of distortion, merited that name, could be introduced very easily and very silently into the church; if it could be possible in any community, to introduce the practice of confession, as found among Catholics, universally extending to all ranks, beginning with the sovereign pontiff himself, and proceeding down to the lowest and the meanest; if it would be possible to induce all ranks of men to go to a fellow man like themselves, and lay before him all their secret transgressions; if any thing but a conviction, that from the beginning such was a necessary institution for obtaining forgiveness could have given it that extent, that complete and regulated consistency of exercise, which is to be found in this practice throughout the whole of the church? The more, therefore, its difficulties are exaggerated, the more it is spoken of as a violation of human feeling, as a torture and a cruelty, the more is the difficulty increased, of supposing it to have been brought into the church in later times. Neither will it be possible to find any other period at which it is pretended it was first brought into the church. For those who consider it a modern innovation, generally refer to the council I quoted, and say, it was then introduced, introduced by a simple canon, by saying that all the faithful, of either sex, should confess their sins to the priest appointed by the church, once in a year.

But, my brethren, it is also very common to speak of this institution as one destructive to the peace of families, as one which causes great demoralization, as one which leads to facility of committing sin from the conviction that the remedy is so easy. I have already said sufficient regarding this latter observation; I have already shown you, that we require every thing that is required by others, and that besides that we enjoin, not merely a more perfect disposition, as I before showed you, but also enjoin this more difficult practice: and we also enjoin the performance of satisfaction, the practice of penance, which will become the subject of another discourse.

Now it is rather inconsistent to charge this institution with two such opposite defects; to make it, on the one hand, a burden too severe for human nature to bear; and, on the other, to suppose it to be an incentive to sin, by making its performance appear more easy. These two qualities are certainly irreconcilable the one with the other; and, at any rate, we have a right to demand, that only one of them should be imputed to this institution. But is this the case? We find rather, I should think, quite the contrary to be shown, in the writings of those

persons who have been the cause of the institution being rejected by a great portion of Europe. Luther writes expressly to this effect, "The practice of confession, as now exercised in the Catholic Church, cannot be clearly proved from Scripture, yet I consider it a most excellent institution, and one I do not wish to see abolished. I rejoice it exists here, and I exhort all to make use of it." So far from his feeling that there was any thing injurious in its being made an institution of the church, on the contrary, considered it important that it should be preserved. The articles of Smalkeld, in like manner, expressly say, that "The practice of particular confession of sins to the pastors of the church is to be continued; it is of the greatest use, especially," it says, "for the guidance and preservation of youth, who are thus directed to the path of virtue." You are doubtless all of you aware, that the same is the practice, at any rate, of the Established Church; that the practice of confession is therein inculcated, precisely in the same terms as it is by us, for it is expressly enjoined, that when the clergyman visits any one who is sick (it occurs in the order for the visitation of the sick)—"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort, Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." This is word for word the absolution pronounced by the Catholic priest in our church on confession. I do not quote this merely for the purpose of showing any inconsistency in it, for showing that the practice and the creeds of the church are at variance, not even to show the inconsistency of those men who impute to us, as a grievous and monstrous innovation, and a corruption of Christianity, that which their own church enjoins as a relief for the guilty conscience; the inconsistency of those who charge us with assuming to ourselves a power, while it is used in precisely the same terms, and exercised in the same words, by the ministers of their own profession. It is not for this purpose that I mention it, I adduce it merely to show, that even those who led to its abolition in practice, were themselves convinced of its utility; and that so far from believing it a pernicious practice; so far from considering it a means, or an instrument of evil, they considered it the best means of relieving the conscience on the one hand, and at the same time of guiding men into a state of peace on the other. Not only so, but they did really either believe, or affected to believe, that God had left that power in his church, and that he had committed to his pastors the power of absolving sins; that in order to pronounce absolution, a special confession of

sins was requisite, so that it may, in reality, be said of the Catholic church in this regard, that it only practices what others have pronounced expedient ; that it only has enacted and exercised an institution which others have confined to their books. But I would appeal, at the same time, to experience. We all know, that the number of Catholics is not small, even in this country ; that it is infinitely greater than that of any other religion in Europe ; and even in these islands we may say, that those who profess the Catholic religion are more numerous than those of any other particular creed ; and if this were such a mischievous system, why does not the mischief come before the public ? Has any one ever complained of any abuse of this holy institution ? Does the Catholic ever find it ? And surely among the number each one must have the means of consulting some conscientious and upright person. Has any Catholic ever been found who says, that he feels there is a facility granted him for the commission of his sin ; that he finds it not that bitter thing that some tell him who practise another religion, or that the slightest undue advantage has ever been taken of the practice, for any purpose whatsoever, not ostensibly within the objects of the institution ? This assuredly would be the case if it had that tendency, in the innumerable instances in which it is practised. When we consider, how many thousands there are who frequent this sacrament every year in this metropolis, but that no one case of abuse should ever be quoted or be produced ; that there should not be, even in an instance, I will say, of any Catholic being led to abandon the practice of confession, from finding that it was conducive to any thing but virtue ; surely it is a strong argument against the representations which have, from time to time, been urged on the attention of mankind. I am sure, if not being accustomed to practise it yourselves, you inquire concerning it from others who do, they will tell you, that they find in it the greatest resources for preserving themselves from evil ; that they receive the most faithful advice, and that by it, more than by any thing else, they are, with the grace of God, preserved in that proportion of virtue which they may respectively possess.

I said I would reserve the subject of satisfaction to another evening ; the reason is this, not merely because I have detained you already so long, but also because it is intimately connected with the doctrine of purgatory and indulgences, and praying for the dead ; and I am anxious, therefore, to unite all these together, and they will form the subject of a distinct lecture.

In conclusion, I would only exhort all those who have the happiness to believe in the blessed sacrament, which I have just endeavoured to explain ; and those who are conscious, that in it they do find relief from their interior burdens, consolation in their trials, and, above all, forgiveness of their sins and the peace of their consciences ; that they will

reflect, that the time is now approaching, which the church has specially pointed out for their approach to this blessed institution ; that it is particularly at Easter that the church expects of all her children the making use of this means of salvation. Let them, therefore, make the small interval that yet remains, before the holy season commences, a time of more special recollection, of more particular preparation, by retiring more and more within themselves, by endeavouring gradually to prepare themselves for the work they have to do ; by looking into themselves, not merely to discover their transgressions, but also the causes of their falls ; to see by what means they may make that confession which they should make in approaching Easter more effectual, more serviceable to their spiritual improvement than those which have preceded. And I pray God that his blessing may rest on you all !

LECTURE XI.

PENANCE—SATISFACTION AND PURGATORY.

JOHN xx. 23.

“Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them: and whose sins ye shall retain, they are retained.”

I OBSERVED, my brethren, in my opening discourse that nothing was more difficult than to adapt our doctrines to the acceptance of those who differ from our creed; that on every side difficulties, necessarily of the most contradictory species, were found with regard to some portion of our doctrines; and, I may say, it is particularly so with regard to that dogma which I considered in our interview of Friday last, and of which I continue to treat this evening.

On the one hand we are told, that the practice which the catholic church enjoins, as necessary to obtain the remission of sins, is something so cruel, so much beyond the power of human endurance, that it cannot be supposed that the Almighty should have instituted such a means as obligatory for the reconciliation of the sinner. It has been called the *rack*, the *torture*, the *butchery* of the soul; and it has been excluded from among the institutions of christianity, on account of its being supposed so completely opposite and contradictory to the ideas of the persons by whom it has been so considered. But then, on the other hand, we are told that the Catholic system of forgiveness of sin, leads to the commission of crime, by the encouragement which it holds out through the facilities which it presents to the sinner, for obtaining forgiveness. We are told that the Catholic, knowing well that he has once offended, he has only to cast himself at the feet of Christ's

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minister, and accuse himself of his offences, and in one moment, upon rising from the priest, he believes himself restored to the grace of God, and returns encouraged and strengthened to re-commence the career of offence. How can these two be well reconciled together? How can an institution be so exceedingly difficult, and yet at the same time hold out an encouragement to that whereof it is held to be the remedy.

If this be the case with regard to that portion of the institution of the sacrament of PENANCE, whereof I treated last Friday, you will see that the contradiction becomes still stronger, when we take also into consideration the third part which I have reserved, with its accessories, for the subject of this evening's discourse—that is, THE DOCTRINE OF SATISFACTION.

But even here, once more, we are assailed by the same contradictory forms of reasoning: we are actually told, and told by some of the most acute and learned divines of the present day, that this very principle, that man can make satisfaction to God, is enough to reconcile mankind to a principle of crime—that it is a doctrine which, being grounded upon the principle or feeling self sufficiency, calling into its advocacy that sentiment of pride, which is always nearest to man, by telling him that he has the power to expiate his sins, or to make satisfaction to that justice which he has provoked, it thereby insinuates itself into his heart, and becomes more congenial to his spirit, than that process, that method, which other systems suppose to be the true course of justification. Assuredly, my brethren, they must know but little of the human heart, who can imagine that a system will be preferred which exacts from the sinner not merely all the sorrow, all the regret for sin which any other religion demands—not merely all the determination not to offend again, and a firm resolution not to return to those sins, which are abandoned before the minister of God, but in addition to this, a course of outward and painful humiliation, consisting, first, in the open declaration of hidden sins to another fellow-creature, and then the feeling that he must humble, that he must mortify himself, must crucify his flesh, must fast, must weep, must pray, must give alms according to his abilities—a system involving all these difficulties, only because it gives him the idea that one small, infinitely small, portion of all this has some sort of connexion with a power, on his part, to please and to satisfy God.

But you perceive that the whole *merit*, as it is called, of Catholic satisfaction reduces itself to nothing more than this, and they must have taken but a very superficial measure of the understandings and of the passions, and of the feelings of mankind, who fancy that another system opposes a severer barrier to sin, and acts more effectually upon the offender, which does not demand from him the slightest outward act that can be disagreeable to him, but which has its sole difficulty

in this, that he believes it is through the merits of another exclusively, and by the application of those merits to himself, that he is to be justified. Balance the two together, weigh the systems one against the other; examine, first, the internal structure thereof, as I explained them to your consideration in the last lecture; view them afterwards in their outward circumstances, in the external and painful sacrifices which they demand, and tell me which is the system that the sinner would prefer, as being most easy for obtaining the pardon of his sin.

But what a pity, my brethren, that this doctrine did not appear much earlier in the church. What a pity that no one rose among the zealous pastors of the first ages, with this simple and easy principle, and, standing in the outward courts of some of the temples of the great city, cried out to the penitent, who had been laying in penitential sack-cloth and ashes for twenty or thirty years, "Ye miserably deluded men, what are you doing? you are merely, from the idea that you can, by this outward practice, do something towards satisfying divine justice, setting at naught the merits of the Son of God: you are undergoing all this affliction to no purpose: you are not acquiring the slightest favour or grace before God: you are, on the contrary, only outraging his merits and his power, and denying the efficacy of his all-prevailing blood! Why do you not arise, and shake off the garments of mourning at once, raising up your thoughts and your spirits to God, and go and merely lay hold upon the merits of your Redeemer; and, without all this outward practice, you would be in one moment justified? The time which you have now lost, might have been devoted to other and more useful pursuits."

Such, my brethren, would doubtless have been the preaching of those who maintain a doctrine different from ours, had they lived in the days of old. And do you think that such would have been listened to then? Do you think those holy penitents who, upon the example of David and of the prophets, had renounced the pleasures of the world, to expiate, in sorrow, and affliction, and humiliation, before the footstool of God, their transgressions—do you think that they were so far guided by a spirit of mere delusion, that, upon the preaching of such a doctrine as this, they would have instantly opened their eyes, and have discovered that the principle on which they had acted was erroneous; and that, in the first and second ages of Christianity, the vital principle of that religion had been totally lost?

But, let us analyse a little more closely these two principles of justification. It is said, that the Catholic destroys the efficacy of Christ's merits, because he believes that it is in his power to satisfy, in some regard, for sin—in other words, that the intervention of any human act, in the work of justification, by introducing human merits, is radically opposed to simple justification through the merits of Christ. There is

a principle, it is said, of self-sufficiency and of pride introduced. I ask, is there not as much done by man in any other system as here? Who is it that lays hold of the merits of his Saviour, and, by applying them to himself, obtains justification? Is it not the sinner? And is not this a sublimer act, a much more difficult work for him who is immersed in sin, and one which surpasses a greater strength, and power, and energy, than in that doctrine which supposes that God alone can forgive sins, and yet believes that he demands from us acts of humiliation and of painful exercise to appease, in some degree, his offended majesty? Is it not giving much more to man, enabled, doubtless, by grace, (and we shall see just now that the Catholic demands grace as the necessary and only instrument for the work of satisfaction), but is it not allowing much more to man to suppose that, when plunged in the midst of his offences, he has power, by a single effort of his will, to appropriate to himself all the merits of Christ, and so completely to clothe his own soul therewith, as that he shall stand pure and holy in his sight, than to suppose that sin being alone forgiven by God, in consequence of a long and painful course of suffering, the Almighty does allow those labours, which are undertaken to satisfy his offended dignity, to have some weight in his sight? The one, if I may so say, is giving to man the greatest, the essential, the vital, act of justification; the other, only exacts from him its painful consequences, with the consoling condition, that God will accept them.

But proceeding a little closer still into the examination: What is the Catholic doctrine regarding satisfaction? I have told you how, in the first place, sin is forgiven by a Sacrament, instituted by Christ for that purpose, in which the power of pronouncing judicially a sentence of remission was communicated to the pastors of the church, and I examined and analyzed the acts which were required for this purpose. Now the whole of the process which I showed you, the Catholic requires for the forgiveness of sin—the whole power of the forgiveness is invested exclusively and entirely in God—inasmuch as the minister no more acts in his own name, than he does in the sacrament of baptism, whereby it is believed that sin is forgiven. He is simply the instrument of God, appointed by him to take cognizance of the case, and to pronounce thereupon, with the assurance, that the ratification of his sentence is the necessary and infallible consequence. We believe, therefore, that sin is forgiven, and can be forgiven, by God alone. We believe, moreover, that in the justification of the sinner, it is only God who can have the slightest part; that it is only through his grace and instrument, and through the intervention of Christ as the means or purchase, that justification can be obtained in the soul of any one. No effort on our parts, no fasting, no prayer, no alms-deeds, no work that we can conceive to be done by any man, however protracted, and how-

ever expensive or severe, can, according to the Catholic doctrine, have the most decimal weight, in purchasing or obtaining redemption or forgiveness of sin, or in averting that eternal punishment which is allotted to it. This, therefore, constitutes the essence of forgiveness, or of justification; and in all this we believe, that man can have no part, and that the outward act, the exercise, is only as the deputed vicegerent of God.

We come, therefore, to another portion. We believe, that besides this forgiveness of sin, that besides the eternal debt of punishment, which God, in his justice, hath awarded to transgression against his law, he has been pleased to reserve a certain degree of inferior lesser punishment, proportioned to the guilt which has been incurred; and it is in this part alone that the Catholic believes, that satisfaction can be made to God. What the grounds of this belief are I will give just now; at present I simply wish to lay down the doctrine clearly and intelligibly. It is only with regard to some degree of temporal punishment which God has appointed, that we believe the Catholic or the Christian can satisfy the justice of God. But is this satisfaction which he can make any thing of his own? Certainly not; it is not of the slightest value, except inasmuch as it is united with the merits of Christ's passion, and receives its efficacy and power from divine promises, which have been attached to such works, in consideration of the eternal and complete redemption which has been wrought by our blessed Saviour.

Such then, my brethren, is the entire doctrine of satisfaction, and herein consists alone that self-sufficiency, that power of self-justification, which has been so often considered as quite sufficient to account for Catholics reconciling themselves to the painful works which their religion requires for the remission of their sins.

The whole of this question necessarily rests upon this consideration: Is it the appointment of God, that when he has forgiven sins or justified the sinner, so that he is once more placed in a state of grace and favour before him, to reserve still the allotment of some degree of punishment for his transgressions? I say, undoubtedly that it is; and I would appeal, in the first instance, to the feelings of every individual. I do not believe that there is any one, however he may think that he is in a state of favour before God, however he may flatter himself that his sins have been taken away, who yet, if calamity should come upon him, will not almost naturally consider it a proper acceptance of it before God, if he receive it as a punishment for his sins. Our common feelings prompt us to consider those domestic or other afflictions which visit us, as sent by God, because we have transgressed against him, although at the moment when the infliction comes, we are not conscious of being guilty of any thing displeasing to him. This is a natural

feeling, a feeling which is to be found pervading every religion; and the more natural to the Christian, because it is impossible for him to be familiar with the word of God, without the impression being made upon him, that God does visit temporally the sins of men upon their heads, although they may have done what is necessary to remove them from his sight. Assuredly, in the consideration of those trials which befall the just, we are always prone, not merely to consider that they are for their greater purification, or to make them more single-hearted and more detached from the world; but we always have the idea, that God is thereby visiting some lurking affection to that which is not lawful; that he is seeking thereby to cleanse and purge them from those offences which, being of smaller consequence, may escape their attention. It is impossible not to connect, more or less, the idea of suffering inflicted with that of sin committed. It is to be discovered, I say, through the whole of the Christian religion, because the very first principles, whether found in the old or the new law, of moral conduct, are based upon the necessity of performing works painful and disagreeable, or of enduring sufferings which are sent us by divine providence, as inflictions justly deserved. We find constantly, in the old law, expressions of repentance and sorrow, and acts, indicative of those feelings, performed after the sin has been forgiven. We find, that even such a method of proceeding is pointed out by God himself; for instance, when he forgives the sin of his servant David, through his prophet Nathan, he does not tell him merely, "The Lord has taken away your sin, arise, and afflict yourself no more; you have no more cause for sorrow, you are fully justified before God;" but he tells him to atone for the consequences of those sins, because he had made his name to be blasphemed among the nations, and therefore the child that was born of his iniquity should be taken from him. We find, in like manner, that he was punished after the commission of another great sin, that of numbering the people of Israel. Wherefore was this, if in the justification of the sinner God did not still reserve to himself the infliction of some punishment, of some correction, and propitiatory chastisement, upon his most chosen, faithful servants, when he had received them into grace? We find him following the same conduct with regard to Moses and Aaron, who, having but slightly transgressed, were still severely punished, after God had given manifest evidence, that even that trifling sin was forgiven them; because, although he continued his kindness and his particular favour in their regard, yet did he condemn them both to be deprived of a sight of the promised land, in consequence of their slight infidelity towards his promise. We find Job, in the same manner, telling us how, because he had transgressed in his words, or somewhat sinned in his speech, how therefore he humbled himself, how he shed his tears through the night; and how, in fact, he had humbled

himself, and done penance, by outward humiliation before God. We find, in like manner, that when the men of Nineveh had imminent destruction threatened them by the prophet, the most natural and obvious way in which they think of propitiating the divine Majesty, is by publicly proclaiming a general fast, and all of them, from the king upon the throne to the very animals, were obliged to join in their penance, fasting for three days, and the Ninevites saying, "Who knows but that the anger of God may be averted, and we shall be spared."

But, my brethren, some may perhaps say, that all this belongs to the older dispensation, before the law of grace and of complete freedom had come in. But, in the first place, allow me to observe, it is the true system founded by God, and belongs essentially to the natural manifestation of his attributes. It is, in fact, instituted in the old law—it begins from the very first institution in Paradise, when our first parents had their sin forgiven them, and yet had the most bitter consequences entailed upon them and their posterity, on account of their transgression of God's command. We never find it expressly said, through the old law, "This is the institution of my covenant, that whoever sins and obtains forgiveness, shall nevertheless be punished for it." But we find it belonging essentially to the order of his justice, and endured by those of old, not so much in consequence of any positive institution, as the consequence of its being the obvious and natural proceeding which was to be expected from God. Now these things belong not to the outward or to the legal institution, but have been chosen by God as a manifestation of his righteousness or his attributes: and we have every right to consider, that there is a continuation of the system through the new law precisely as there was of old. Even had not God himself said in the new law, the sinner must repent, and that he must abandon sin in order to obtain forgiveness, we should never have supposed, that because it is commanded in the old law, therefore it was not to continue in the new, and simply for the reason I have stated, that it does not belong to the legal institution, but belongs essentially to the order of God's providence; so in like manner, if we find from the beginning God so forgives sin, as yet in accordance with our ordinary feelings, to reserve the infliction of some smaller punishment for it, we have every reason, unless there is something positively to the contrary, to consider it as continued in the new law.

But is it not really and truly continued there? Consider the economy of the two testaments, and compare them together: will you discover one single word which says, that such outward practices of penance as are used as forms to expiate sins before God were from henceforth to be abolished? St. Paul tells us again and again, that we are justified at free cost through Christ alone. But were not they of old also justified by free cost? Was there any forgiveness of sin except through the

merits of Christ's passion? Therefore the circumstance of the remission of sins, or of justification, being due to the all-sufficiency of Christ's passion, not having excluded from temporal punishment before, unless we have an express declaration, that the difference of our coming after instead of before, that redemption has abolished some of the conditions of its application, we cannot reason from this circumstance, that we are justified through Christ to the abolition of such conditions.

They of old were justified as we are, through the blood of Christ. There was more difficulty in the mode of its application, if you please, it was not so easily made the object of faith, nor applied by the same sort of sacramental institution as now; but still the merit came from the same source, the work was derived precisely from the same power, and if, therefore, you see that the freeness of the justification of those of old, through Christ's merits, was not sufficient to exclude these works of satisfaction, neither can the same reason be a motive for excluding them at present.

But compare, as I said, the economy of the two testaments; see if our Saviour does not show, that precisely the same system was to be followed in this regard. Do you ever hear him say, that fasting from henceforth was not to be followed by his church? On the contrary, does he not make this remarkable observation on this head, that so far from fasting, which had been considered till then a work of expiation, and was considered so by those whom he addressed; so far from saying that this fasting was to cease the moment that he died for sinners, and the full value of his blood had been shed for them, he expressly says, that it is then to commence in the church, that is, when the bridegroom is taken the children of the bridegroom shall fast, when their master is gone, then the disciples shall commence those works of penance which they did not practise during his life-time. So far, therefore, from its abolition, it was considered an expiatory work, and our Saviour expressly says, that it is to be practised and followed. Do you ever find him reprobating the conduct of those who sought expiation of their sins in sackcloth and ashes in the old covenant, or saying, that it was merely a shadow of that which was to come, and that it was not to be followed in future? On the contrary, does he not say, that "the men of Nineveh shall rise in the judgment with this generation and shall condemn it, because they did penance at the preaching of Jonas?" Does he not then bring this as an example, which those whom he addresses ought to follow? Is there anything here to show, that the system in the Old Testament was not to apply to the New? What shall we say, when we find St. Paul telling us, that he rejoices to make up that which is wanting to him, of the sufferings of Christ in his flesh for his church; the church of Christ, which is his body? What are we to understand by these words? Were Christ's sufferings wanting in his flesh? Had

they not been all-sufficient? Was there still something then for him to suffer? Is it not evident, that he did not consider that the full application of Christ's sufferings was to be made without some additional suffering, as he himself points out, inflicted even upon ourselves?

Such, then, brethren, is the ground-work of Catholic doctrine respecting satisfaction, and I would appeal to any one's feelings of ordinary human nature, whether it is not a most consistent, and a most just and proper feeling, regarding the conduct of God? The sinner has offended; the sinner has outraged the majesty of God, and God demands from him, therefore, some degree of humiliation. God forgives him all, but he wishes that he should show a willingness, on his part, to suffer anything that God may inflict upon him, for the purpose of showing his true contrition and sorrow for transgression. Is it not what we should expect from Scripture, that there should something like an apology be made, some reparation be made to the person offended, to show, on some occasions, by submitting to smaller, and even nominal humiliation, our having deserved the greater award which the law had allotted to our crime? Is it not customary? Is it not the practice, even in almost every species of jurisprudence, or public administration of justice?

This part, therefore, of confession, or of the sacrament of penance, consists in the sinner undertaking some voluntary works of humiliation of difficult performance—prayers, almsdeeds, fasts, or any other such penitential work. You are to atone before God, not merely for the injury which has been done to his majesty, but also, in some measure, to avert the temporal punishment which we believe he has reserved after the forgiveness of sin; and which, we believe, in consequence of finding that his holy word teaches us that this has been his practice.

Besides this species of satisfaction, I must not omit one very important one, which is of the greatest practical benefit in the sacrament of penance. This satisfaction, which I have considered, has been called *prospective*, inasmuch as it looks to avert the remainder of that punishment which God has still reserved in his hands. But there is another and still more essential satisfaction, without which no sinner can receive the forgiveness of sin in the sacrament of penance, and without which the absolution of the priest is not of the slightest value, and that is reparation, in all its branches, to every individual who has been injured. The theft cannot be pardoned unless that which has been stolen is restored, or if that is not possible, until an equivalent satisfaction or reparation has been made to the utmost, to the individual who has been injured, or at least until the reparation is promised and secured, so that there shall be a certainty of its being performed. Reparation must be made to all those whose characters have been the least injured by any unjust defamation, by any exposure of their secret

faults, by any expressions which may have tended to do them dishonour or discredit in the estimation of those among whom they live, and by whom they were considered as honest or as respectable individuals. Reparation must be made to the wounded feelings of those who have been injured. Whatever offence has been committed against the church, all must be done which can tend once more to build up the breach, and to restore harmony and good feeling between the offended parties. In short, there must not be anything left in reference to a third person, which can be considered an injury of any consequence, which must not be repaired, in order that the absolution or forgiveness given should be valid.

Now, brethren, if this is the doctrine of the gospel, and of the whole Bible, regarding the satisfaction to be made to God, we must naturally expect to find something in the church, from the very earliest periods, directed to fulfil this obligation, and to comply with this order, established by divine providence. And, accordingly, from the very beginning we do find, that nothing is brought more prominently forward, either in the writings of the early fathers, or in the discipline of the universal church, than this—the necessity of doing outward penance, and making outward satisfaction to God. That is the basis of the system, known by the name of *The Penitential Canons*, in which those who have transgressed are condemned to a different course of punishment, according to the grievousness of the offence. They were obliged, as I have explained on some other occasions, to lay some portion of their time prostrate without the door, and afterwards to be admitted gradually to different portions of the divine service. But others were excluded, even to the end of their lives, from joining the faithful in their pious and devotional exercises; so that, not even till the point of death, were they admitted to absolution. This surely must have been wrought in some persuasion and conviction of the early church, that such practices were meritorious in the sight of God; that they drew upon God, upon his acceptance, and upon his goodness; that, in short, God was thereby, in some way, reconciled to the sinner, and made more propitious to him. And what is all this but a belief in the doctrine of satisfaction, of the power of man to make atonement and reparation to God by his own voluntary suffering? The existence of this system is so certain, and so beyond dispute, that no one, I believe, has affected to call it in question. There may be differences of opinion regarding the duration, regarding the exact mode, regarding the principle upon which it may have been sometimes modified; but all must agree, that there was a persuasion, an intimate conviction in the church, that such practices were pleasing and meritorious in the sight of God; and, accordingly, we find some modern writers, who have entered very closely into an examination of the fathers upon the Catholic doctrine—give up this

point, and content themselves with saying, as one has expressly done, that as the doctrine of satisfaction is not to be found in Scripture, the testimony of the fathers, even of the first, second, and third centuries, only proves how completely Christianity had already become corrupted. But by this declaration the testimony of the early church is fairly given up to us. I will content myself with reading one or two out of innumerable passages, to show how exactly their feelings accord with ours upon this head.

St. Cyprian writes thus, in one of his letters, in his work on those who had fallen from the faith in a period of persecution:—

“Do entire penance; evince the contrition of a sorrowing and grieving mind. That penance which may satisfy, remains alone to be done, but they shut the door to satisfaction, who deny the necessity of penance.”

He is speaking of those who allowed the faithful, in times of persecution to be received again to pardon and to communion with the church, without going through a course of public penance. They who say that it is not necessary to perform these works of penance, deny the doctrine of satisfaction—deny the necessity of satisfaction: so that he considers the doctrine of satisfaction so established in the church, and so certain, that he makes it a ground of argument against those who reject the necessity of public penance. Again, he says,—

“Whoso shall have thus made satisfaction to God, and by penance for his sin, have acquired more courage and boldness from the very circumstance of his fall—he, whom the Lord has heard and aided, shall give joy to the church, he shall deserve not pardon only, but a crown of eternal reward.”

Whoever performs these works of penance, therefore, merits not merely pardon, but also merits a crown of eternal reward.

In the following centuries, in later times, we have innumerable passages from the fathers who wrote regarding the apostolical letters. We have them laying down, as the principle of such canons, that such satisfaction was necessary to expiate the sins committed, and to satisfy the justice of God. I will only read one or two passages from St. Austin, than whom, certainly, we cannot have a more illustrious witness to the belief of the church in his age. “It is not enough,” he says, “that the sinner change his ways, and depart from his evil works, unless there be penitential sorrow. By humble tears, by the sacrifice of a contrite heart, and by alms deeds, he makes satisfaction to God, for that which he has committed, ‘Wash me from my sins,’ says David.” He writes another in place. “Implore mercy upon your knees, in the sight of divine justice. Of his mercy God pardons sin, he punishes it in his justice; after he has pardoned sin, therefore, he still punishes it

in his justice. But what? dost thou seek for mercy, and shall sin remain unpunished? Let David, let other sinners answer; that with him they may find mercy, and say, Lord, my sin shall not remain unpunished. I know his justice, whose mercy I seek. It shall not remain unpunished; but that thou mayest not punish it I myself will."

Is not that again, precisely word for word, the Catholic doctrine at this time, that sin is forgiven, but that punishment remains; that God will punish in justice, but that the sinner may, by punishing himself, by performing certain works, propitiatory before God, avert that anger, and obtain forgiveness and remission even of the lesser chastisement?

Contenting myself, therefore, with these two or three passages, I will conclude, by repeating to you a decree of the council of Trent, regarding satisfaction, to show you how far that council was from excepting the merits of Christ, or giving self-sufficiency to the sinner in this regard. That decree says—

"But the satisfaction which we make for sin, is not so ours, as if it were not through Jesus Christ; for we who can do nothing of ourselves as of ourselves, can do all things in him that strengthens us. Man, therefore, has nothing wherein to glory; but all our glory is in Christ; in whom we live, in whom we make satisfaction, bringing forth fruits worthy of penance. These fruits have efficacy from him; by him they are offered to the Father: and through him they are accepted by the Father. It is, therefore, the duty of the ministers of the church, as far as prudence shall suggest, to enjoin salutary and proper penitential satisfactions; lest, by conniving at sins, and by a criminal indulgence, imposing the performance of the slightest penances for great crimes, they be made partakers of others' sins."

So then, my brethren, is the Catholic doctrine on this subject of satisfaction; and from it, I naturally proceed to the consideration of another topic, intimately connected with this, the Catholic doctrine of PURGATORY.

I have often had occasion to remark, how every portion of the Catholic doctrine is in accordance with the rest, and what a complete harmony reigns between one dogma and another. Thus it is here with that doctrine which has been so often held up to public abhorrence, though it is difficult to say why. The doctrine of purgatory descends as a consequence or corollary, from that which I have just laid down, so much so, that the Catholic doctrine would be incomplete, did it not also suppose this dogma. The idea that God requires satisfaction from us, and will punish sin, would not go to the farthest and necessary consequence, if we did not believe, at the same time, the possibility of sin to be punished also in another world, yet so that they who are thus punished, shall not be eternally and completely cast away from God.

I say, that I know not why this doctrine has been so often held up to public abhorrence ; for it is difficult to see what there is that should make it considered as so apt and so popular a handle of abuse against the Catholic doctrine. I am at a loss to see what it is that can be considered in it either repugnant to the justice of God, repugnant to the ordinary ways of his providence, repugnant either to the moral or to the natural law, in the most remote degree—the idea that God, besides condemning some to eternal punishment, and receiving others to eternal glory, has also been pleased to appoint a middle and temporary state in which those not sufficiently guilty for this severe condemnation, nor sufficiently pure to enjoy at once admission to his face, are, for a time, punished and purged, so as to be qualified for this blessing. Surely, it has nothing in it, but what seems most accordant to all that we can conceive of his justice. No one will undertake to say, that all sins, for instance, are equal before God : that there is no difference between the cold-blooded and deliberate acts of crime, which the hardened villain perpetrates, and those small and daily transgressions into which we must habitually fall. At the same time, we know that God's eyes cannot bear to look upon iniquity, however small ; that he requires, that whoever should come before him, should be perfectly pure and perfectly worthy of him ; and, consequently, that there must be some means whereby those who are in this middle state of offence, between serious and deadly transgressions on the one hand, and the state of perfect purity and holiness on the other, may be dealt with according to his justice.

What is there in the doctrine viewed simply in itself, therefore, that can make it so popular a theme of declamation and abuse against the Catholic ? The *anti-scriptural* doctrine of purgatory—the *anti-scriptural doctrine of purgatory* is more, perhaps, than almost any other of our less important dogmas, made the subject of obloquy and misrepresentation. It seems supposed that, in some way or other, this is an instrument, either for the benefit of the clergy, to enable them to work upon the terrors of the people ; or, in some way, to strengthen their arm in their control over their subjects. But in what way, it is impossible, I am sure, for any Catholic, who understands and knows the belief and the practice consequent upon it, to conceive.

I have again and again urged the incorrectness of the method of arguing, which obliges or expects of us, that we should prove every one of our doctrines individually from Scripture. I was occupied during the first complete course of lectures which I delivered, in showing that the Catholic principle of faith was, that the church of Christ was constituted by him as the depository of his truths, and that, though many of those truths were revealed in his holy word, yet that many were committed to tradition, and that Christ himself, in the Holy

Ghost, taught in the church, and secured it against error. Now, it is mainly upon this principle, that the Catholic bases his belief in the doctrine of purgatory; yet not so—as I shall just now show you—but that the principle is laid down, indirectly at least, in the word of God.

In order to examine the proofs of this belief, it is necessary to connect it with another practice of the Catholics, and that is the practice of PRAYING FOR THE DEAD: for that practice is essentially based upon the belief in purgatory, and the two, consequently, must be necessarily proved together. Why does the Catholic pray for his departed friend, except he believes it possible, and, indeed probable, that, not having died in such a pure state as to have been worthy to be admitted immediately into the sight of God; believing, likewise, that he may not have expiated the punishment which God reserves after he has forgiven sin; he believes it possible that he may be at that moment in a state of purgation which God has appointed for cleansing away those lesser stains; and, consequently, that his prayers, through the communion of saints, may have power and virtue before God, for benefitting his friend in that distressed situation. The two doctrines, therefore, go together so far as this, that if the one be proved, at least if the second one be demonstrated, the other necessarily follows upon it. If we prove that it has always been the belief of the church of Christ, that those who were departed might be benefitted by our prayers; that they might be brought into the sight of God, which they should not otherwise enjoy, (at the same time, it was well known that it was the universal belief, that those who have incurred eternal punishment, cannot be released from it) we assuredly have demonstrated the same belief as ours; that there was a middle state wherein the face of God was not enjoyed, and yet eternal punishment was not suffered; and, indeed, we shall find the two so necessarily united together, that they are spoken of in common. Those passages, from the oldest writers, which treat of the propriety of praying for the departed, give us reason to believe that we are able by our prayers to release them from the state of such suffering.

But we begin with the word of God. There is a passage with which, probably, most of you who have ever looked to this subject, are well acquainted. It is a passage in the second book of Maccabees, in which we are told, that Judas made a collection, and sent 12,000 drachms of silver to Jerusalem for sacrifice, to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For, if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead. And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is, therefore, a wholesome and holy thought to pray for the dead; that they may be loosed from sins.” Many will say, that the second book of Maccabees is not Scripture; it

does not come within the canon. I will waive that enquiry for the present; it would be very easy to prove that it has a right to be put into the canon on the same grounds whereon any other books of the Old and New Testament, but especially some books of the New Testament, are received—that it is quoted as Scripture by the fathers, and that it is enumerated in the canons of Scripture, by those councils which first drew up the canon that is now received. But, however, let us waive the consideration, for it would lead us aside into quite another enquiry. The book is owned by all to be a work containing sound and edifying doctrine: for even the church of England prescribes what it calls the Apocrypha, to be read for the instruction of men; and, consequently, we may suppose that it does not believe the doctrines it contains are opposite to the doctrines of Christ. But, my brethren, no one will pretend to deny, that this is an historical work of considerable value, and that being written at the time, it represents to us faithfully what the Jews believed and practised at that period. It shews us, therefore, that in the time of Maccabees, it was the persuasion, it was the conviction of the Jews that prayers were to be offered for the dead, and that they were benefitted by them, and that it was a holy and a wholesome thing to do so. We have, therefore, the belief of the Jewish church, and its practice for that purpose. Does our Saviour ever once reprove this custom or belief of the Jews? Does he ever, when he speaks so severely of the false traditions of the pharisees, and of the way in which they had destroyed the very law of God—does he ever once intimate that this is one of the corruptions that had been brought in by time among the institutions of God.

But, you will say, are there any other testimonies to this besides that of the practice of the Jews?" Most assuredly, for the Jews, who never could be suspected of having drawn any doctrines from Christianity, have continued the practice in every age, and practise it at this moment; and it is prescribed in the ordinary prayer-book of the Jews, that every day they shall say a prayer for the dead, which is here laid down. We have it in the oldest writers and commentators. Dr. Lightfoot, after quoting passages from their earliest writers, showing the belief that the dead would be benefitted by the prayers of the living, and that it was the duty of the living to intercede for them, he says, "In this point the Jewish church seems to have taken its doctrine from the Romish." He acknowledges that they agree perfectly with the Catholic doctrine; but, surely, it would have been more honest and more fair, to prove when and how this doctrine was received by them from the Catholic church. But, if we find that they practised it before the time of our Saviour, and that they have continued the practice ever since, we have a right to consider it a doctrine received by the Jews

before the coming of Christ, and we find it was never once reprov'd or blamed by him.

Now where matters do not depend upon a mere legal institution, and there is nothing done to abrogate them, we must consider that the doctrines remain unchanged. It is only upon this ground, that several of the moral precepts of the old law are preserved in the church: it is only upon this very ground, that the practice of observing the Sabbath or Sunday, with such rigour, is enjoined in this country; and it is from this, that those who are so zealous for its being kept with such great rigour, derive their authority for this being the proper method of observing it. If it is not from the fact that God prescribes its observance in the old law, on what ground is it continued in the new law? They would answer, that it is not a thing of mere legal institution, that it is in the nature of the thing itself that the Sabbath has been thus appointed to be kept. I contend, that the method in which this argument under consideration must necessarily be conducted, is exactly the same as that here employed. If it was firmly believed by the Jews, by the writer of this book, by Judas Maccabeus, by the priests who offered up the sacrifice, and the holy men who joined together to present the sacrifice of twelve thousand drachms of silver; if it was believed among the Jews that this, in some measure, did assist the dead after they departed, their souls, consequently, must have been in a state, not of final or eternal condemnation, and yet not in a state of complete enjoyment. And if we find that there is nothing in the new law to reprobate this doctrine, and that it is based upon a consideration of God's justice and the course of ordinary providence, we must suppose that the same continues at present; and we must suppose that the doctrine which was so universally held then, and never once blamed, was correct, and, consequently, as it does not affect any outward practice which was modified by the new law, it continues to be correct as yet. If, therefore, prayers benefitted the dead of old, and sacrifices too, they must continue to benefit them as much in the new law. Nay, why not a great deal more so? Is not the communion of all the members of Christ's church infinitely stronger than it was of old? Are not the merits of Christ infinitely more able to assist? And what reason have we to think, that such a beautiful and consoling communion as that between those who have departed, in grace indeed, but yet slightly stained, and those who remain on earth, and are able to pray for others, should be broken, and not rather strengthened in the new law?

But let us proceed still further into our examination of the new law in this regard. Our blessed Saviour distinguishes two characters of sin. He says, that "there is a sin against the Holy Ghost, which shall not be forgiven, neither in this world, nor in the world to come." There is a distinction therefore of sins: there is one sin not to be

forgiven in the next world. Should we not then conclude, that some sins may be forgiven in the next world? What is the meaning of giving some sins that peculiar character of aggravation, that they are not to be forgiven in the next world, if no sins are to be forgiven in the next world? Surely we naturally have a right to conclude, that there is some remission of sin in the world to come. Yet it cannot be in heaven, neither can it be in eternal punishment. We must suppose, therefore, a third state, some state in which this can take place; and thus, so far from seeing the former opinions, the former belief rejected, we see it strongly confirmed by our Saviour himself.

Again, we are told, that "there shall not enter into heaven anything that defileth, or that worketh abomination, or that maketh a lie, but they that are written in the book of life of the Lamb." Nothing, therefore, that defileth can possibly enter to eternal glory. Suppose an individual dies who has committed some small transgression; he cannot enter into heaven in this state, and yet you cannot suppose that he is to be condemned for ever. What then is to be done? There must be, surely, some place where he is to be purged and cleansed from these faults, from these transgressions, so as to be qualified for entering on the glory of God. There are some persons who say, that God forgives all sin at the moment of death. Where is the warrant for it? Where do we read this, because it is an important question; and if you suppose that God, at the moment of death, or any other time, at once forgives the smaller transgressions of the sinner, you must be able to show the authority in his word (for you admit no authority but his word) for such an important institution. If you do not find anything of the sort there, when you see, on the one hand, that sins are forgiven in the next world; and when you find on the other, that no one can enter with the smallest stain into heaven, you must suppose that purgation is possible in the next world, that sin may be forgiven, and there must be some means whereby the sinner, who is not worthy of eternal flames, is cleansed and prepared for the enjoyment of the sight of God.

I pass over two or three other texts which are brought in favour of purgatory, because on one particular I shall have occasion to introduce them a little later. These texts you will say are obscure, that is to say, they lead to no definite result. We are not told how the thing is to be done—we are not told the place where it is done—the name of purgatory never occurs in Scripture. True, but we have a principle laid down which manifestly requires a strong elucidation, and where shall we look for that but in the authority of the church from the beginning of time? Take any example you please. Baptism is prescribed in the word of God: the apostles are told "to baptize all nations." It is said, indeed, that whole families were baptized. How do you prove from all this that infants may be baptized? The articles of the Church

of England content themselves with saying, "that the baptizing of infants is to be retained." Where is the scriptural warrant for it? You may say that Scripture says families were baptized, and probably there may have been children among them. There may, but you are not certain that there were. But how is the doctrine really and truly of infant baptism established? Upon no other ground than that from the beginning the church had held that baptism was an institution applicable to children; therefore, when we find it not merely laid down that there is a place of purgation, but find it said, that there is forgiveness of sin in the next world; and when we find it said, that prayers are beneficial for those who are dead; when we find it said, that nothing that defileth can enter heaven, and yet we know that it is incompatible with God's justice that every defilement should be condemned to eternal punishment, we see we have a doctrine evidently in its germ, which only requires unfolding—that we have the hinge, the base, the ground-work; and as in the case of baptism, we only require a traditional corroboration, or rather explanation, to satisfy us that these texts bear us to the extent which we say. Now nothing can be more easy than to establish the belief of the church universal on this point, and, indeed, of the church from the earliest times. The only difficulty is the selection from many passages of those which may appear the clearest.

We begin with the very earliest fathers of the Latin church. Tertullian advises "a widow to pray for the soul of her departed husband, intreating repose to him, and a participation in the first resurrection, and making oblations for him on the anniversary-day of his death, which, if she neglect, it may be truly said of her, that so far as in her lies, she hath divorced her husband." To make oblations on the anniversary-day of his death; to pray that he may have repose, supposes that he may be in a state which requires repose, and in which he may be benefitted by her prayers; and it is not only recommended, but inculcated as a duty.

St. Cyprian again, one of the oldest writers of the Latin church, says, "Our predecessors prudently advised, that no brother, departing this life, should nominate any churchman his executor; and should he do it, that no oblation should be made for him, nor sacrifice offered for his repose; of which we have a late example, when no oblation was made, nor prayer in his name, offered in the church." It was considered, therefore, a severe punishment, when it was enjoined that prayers and sacrifices should not be offered up for any one who had violated ecclesiastical law. There are many other passages in this father which are very strong; but I proceed to another testimony in the same century, that of Origen, than whom no one can be clearer regarding this doctrine. He says, "When we depart this life, if we take with us

virtues or vices, shall we receive reward for our virtues, and those trespasses be forgiven to us which we knowingly committed; or shall we be punished for our faults, and not receive the reward of our virtues?" that is, if there be in our account a mixture of good and evil, shall we be rewarded for the good, without any account being taken of the evil; or shall we be punished for the evil without an account being taken of the good? "Neither is true; because we shall suffer for our sins, and receive the rewards of our good actions. For if, on the foundation of Christ, you shall build, not only gold, and silver, and precious stones, but also wood, and hay, and stubble, what do you expect, when the soul shall be separated from the body? Would you enter into heaven with your wood, and hay, and stubble, to defile the kingdom of God; or, on account of those circumstances, remain without, and receive no reward for your gold, and silver, and precious stones? Neither is this just. It remains, then, that you be committed to the fire, which shall consume the light materials, for our God, to those who can comprehend heavenly things, is called 'a consuming fire.' But this fire consumes not the creature, but what he has built himself, the wood, and hay, and stubble. It is manifest, then, that the fire destroys the wood of our transgressions, and then returns to us the reward of our good works." Therefore, according to this most learned father, who lived two hundred years after Christ, when the soul is separated from the body, there are lighter transgressions to be condemned, and the fire will purge away these lighter materials as we call them, and thus prepares the soul for entering into heaven.

St. Basil writes upon the words of Isaiah, 'Through the wrath of the Lord is the land burned,' and says, "These words declare, that things that are earthly shall be made the food of a punishing fire, to the end that the soul may receive favour and be benefitted"—'and the people shall be as the fuel of the fire'—"This is not a threat of extermination, but it denotes expurgation, according to the expression of the apostle—'If any man's works burn, he shall suffer loss; but he himself shall be saved, yet so as by fire.'" The same doctrine precisely as I have delivered, and which you see was delivered by one of the fathers—the fire is not one of extermination, but denotes expurgation, whereby the soul is cleansed from smaller stains.

St. Ephrem, of Edessa, the earliest writer that we have in the oriental church, writes thus in his Testament: "My brethren, come to me and prepare me for my departure, for my strength is wholly gone: go along with me in psalms and in your prayers, and constantly make oblations for me. When the thirtieth day shall be completed"—the very day that is observed with particular solemnity in the Catholic church at the present day in praying for the dead—"when thirty days shall be completed, then remember me; for the dead are helped by the

offerings of the living. If also the sons of Mathathias, who celebrated their feast in figure only, could cleanse those from guilt by their offerings who fall in battle, how much more shall the priests of Christ aid the dead by their oblations and prayers." In the same century St. Cyril, of Jerusalem, says, speaking of the liturgy of the church, "Then we pray for the holy fathers and Bishops that are dead, and, in short, for all those who are departed this life in our communion; believing that the souls of those, for whom the prayers are offered, receive very great relief while this holy and tremendous victim lies upon the altar." St. Gregory, of Nyssa, contrasts the course which God pursues in this world with that which he follows in the next. He says, "In the present life God allows man to remain subject to what himself has chosen; that having tasted of the evil which he desired, and learned by experience how bad an exchange has been made, he might again feel an ardent wish to lay down the load of those vices and inclinations which are contrary to reason; and thus, in this life, being renovated by prayer and the pursuit of wisdom; or, in the next, being expiated by the purging fire, he might recover the state of happiness which he had lost. When he has quitted the body, and the difference between virtue and vice is known, he cannot be admitted to approach the Divinity till the purging fire shall have expiated the stains with which his soul was infected. That same fire, in others, will cancel the corruption and the propensity to evil." St. Ambrose, throughout the whole of his works, has innumerable passages almost on this subject, and quotes again the same text from the first epistle to the Corinthians, which you have heard quoted by two or three of the other fathers. "If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire." In writing his funeral oration upon the two Valentians, he says, "Blessed shall you both be, if my prayers can avail you any thing; no moment shall pass in which I will not make honourable mention of you—no moment in which you shall not partake of my prayers." St. Jerome writes, "As we believe the torments of the devil, and of those wicked men, who said in their hearts 'there is no God,' to be eternal; so, in regard to those sinners who have not denied the faith, and whose works will be proved and purged by fire, we conclude that the sentence of the Judge will be tempered by mercy." I only quote from one other father, St. Augustine, "The prayers of the church, or of good persons, are heard in favour of those Christians who departed this life, not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness. So also, at the resurrection of the dead, there will some be found to whom mercy will be imparted, having gone through those pains to which the spirits of the dead are liable." In another passage he quotes the words of St. Paul, and then observes, "If they had built gold and silver, and

precious stones, they would be secure from both fires; not only from that in which the wicked shall be punished for ever, but likewise from that fire which will purify those who shall be saved by fire. But because it is said 'he shall be saved,' that fire is thought lightly of, though the suffering will be more grievous than any man can undergo in this life." These passages contain precisely, word for word, the same doctrine which the Catholic church holds; and had I introduced them in my discourse, without telling you from whom they were taken, I am sure that no one would, for a moment, have supposed, that I was delivering any thing but the doctrines taught by the Catholic church. Certainly, it is impossible to suppose the doctrine of these writers to be the same as that of any other religion than ours in this kingdom.

I observed, that there was one text which I passed over because I might make some remarks upon it hereafter; it is not so much for the purpose of discussing whether it applies to purgatory or not, as to show how easily misstatements may be made regarding the grounds of our doctrines. Four or five of the fathers, whom I have quoted, apply to purgatory that illustration given by St. Paul, of a man building upon the true foundation, which is Christ Jesus, either on the one hand gold, silver, and precious stones, or, on the other, wood, hay, and stubble; seeing that the fire shall try every man's work, and that which will burn will be destroyed, so that the foundation shall remain. The four or five fathers whom I have quoted refer this to purgatory; yet a very late writer, commenting upon the Catholic doctrine, quotes this very text as an example, he says, of how "the papists pervert Scripture to prove their doctrine, for they base their doctrine of purgatory upon this text of Scripture, which has nothing at all to do with any punishment hereafter, but only the tribulation and the sorrows which men endured on earth." This is a manifest misrepresentation, because it puts the author in this dilemma, either to say that the Papists were not the first to turn this text, or else it would prove the doctrine of purgatory, or else the whole of those fathers whom I have quoted are to be classified under this name, and that they are to be considered as holding also the Popish or Catholic doctrine in this regard. It is no matter whether the text may be referred to purgatory or not; but it is a very important text thus far, as showing St. Paul's doctrine, regarding the method of Providence, as to sin; that is, it distinguishes those more grievous errors or transgressions, which are completely in opposition to the foundation of Christ, from those which are of lesser moment; and it allows there are means of temporary probation, which have to do with purging or cancelling that which is less perfect, but which, at the same time, is not completely in opposition to God's law.

Such, therefore, are some of the many proofs which I might have brought in favour of this doctrine. I need hardly observe, that there is

not a single liturgy existing, whether we look back to the most ancient, or examine those used in the most distant parts of the world, in which the same doctrine is not laid down. In all the oriental liturgies there is a passage, as in our mass, in which the priest or bishop is desired to pray for the souls of the faithful departed. There was, in all the ancient churches, a table kept, whereon the names of the bishops were enrolled, and others in communion, for the express purpose, though they were dead, of being commemorated in the sacrifice of the mass, and the prayers of the faithful.

I need hardly make any observation on the word *Purgatory*; the very name itself is generally made one of the topics of abuse, because it is not to be found in Scripture. But I would ask, where is the term *Trinity* to be discovered in Scripture? Where is the term *Incarnation* to be found? Where are many other terms, which are held most sacred and most important in the Christian religion, to be found in Scripture? The doctrines are found, but the names were not given till there was a necessity for it. You have seen what the fathers call the purging with fire; you have seen what the fathers call the expiatory flames, or the expurgating flames. Surely the substance is the same, although the words may be somewhat different.

There remains another topic in connexion with the subject of this evening, and that is the doctrine of *INDULGENCES*, but it is not my intention to go into it, and that for more reasons than one. The first is, because I feel I have already detained you sufficiently, and still more, because I, on a former occasion, in another course of lectures which I delivered, entered very much at length into the subject. It being impossible for me to enter into it in the present course, I can only refer to what I then said as a proof, that if I do not now enter on the subject, it is not from any desire of shrinking from it, or feeling that there is the slightest reason to conceal any thing, or avoid going into it in the fairest and fullest manner.

LECTURE XII.

WORSHIP OF ANGELS AND SAINTS—RELICS.

LUKE 1. 28.

“And the angel being come in, said unto her : Hail, full of grace, the Lord is with thee : blessed art thou among women.”

THE words which I have quoted to you, my brethren, are taken from the gospel read in the festival of this day [March 25, 1836.]—a festival which, as its very name imports, commemorates the great dignity which was bestowed upon the mother of our blessed Redeemer, through the message which was communicated to her by an angel of God; and a festival which stands recorded in the calendar of every religious denomination as a landmark, a record, a monument of that belief which once pervaded the forefathers of them all—of that belief which has since become exclusively the property of one, and for the belief of which that one division of Christians is beyond all other reasons, most seriously and solemnly accused. For I need hardly remind you that, according to the order I have laid down, I am this evening to treat concerning that honour and veneration which is paid by the Catholic church to the saints of God; and, beyond all other saints, to her whom they call “The Queen of saints,” inasmuch as she was the mother of the God of saints; and that I intend to lay before you the grounds of the Catholic doctrine, and of the Catholic practice in regard to this point, as also to those others which may seem naturally to spring from it.

Nothing, my brethren, seems more congenial to human nature than to look with veneration and respect upon those who have gone before

us, and who have held up to us distinguished examples of any thing which we venerate or esteem. Every nation has its heroes, whose conduct and whose actions are held up before the eye of its youth, as examples for their emulation. Every nation seems to have, you know, the giants of its race, those who seemed to have made greater strides than those who followed them in the paths of distinction, whether earthly or of superior order, and whose memory it seems to become a point of duty—a duty discharged with affection—to cherish and to hold as something peculiarly belonging to ourselves, and of which we would not willingly deprive ourselves. And only in religion, my brethren, does this seem to be prohibited. It seems, among too many, as if the religion of Christ were to be upheld by diminishing the glory of those who have been its brightest ornaments; by crying down their merits, who have been the brightest examples of its superiority to every other creed; by debasing those even below the standard of ordinary virtue, by placing them even on a lower scale than those common and ordinary examples of excellence which have immediately preceded them—though they were the men that in reality gave not only the most heroic examples of its worth; but that actually were those who insured to us its inheritance by their sufferings, by their lives, and by their writings. It is something quite in discord with all our natural affections, to see the way in which those who have been distinguished in the church of God should be not simply deprived of those more extraordinary honours which we are inclined to pay them; but that they should even be spoken of with contumely and with disrespect. And it seems to be thought that the cause of religion is advanced by representing those distinguished men to whom I have alluded, as frail, and even more liable to fall than others: by descanting with a certain sort of pleasure on their falls, on their transgressions, and on their weaknesses. It has been even thought that the cause of the Son of God was to be exalted, that his mediatorship and that his dignity were to be raised, by decrying the work and the excellency of her whom he chose to be his mother; by making it even appear sometimes as if he had been undutiful and unkind to her; and it is endeavoured to prove, that we should not show any affection or reverence to her by trying to demonstrate that in the exercise of filial love our Saviour himself purposely was wanting.

But, my brethren, this is not the worst feature of this case; for unfortunately a graver and more awful charge is laid upon us in regard to our belief. We are even taxed with being *idolaters*, because we pay a certain reverence, and, if you please, worship to the saints of God, and because we honour their outward emblems and representations. **IDOLATERS!** What, my brethren, does this mean? It is the gravest, it is the most frightful charge that can be laid to the account of any Christian. We know that, through the whole word of God, the crime of

idolatry is spoken of as the most heinous, the most odious and detestable to God, whether it be applied to one individual, or still more when spoken of the vast body of mankind. But what must it be when it is flung as an accusation upon those who have been baptized in the name of Christ, who have tasted the sacred gift, and of whom therefore St. John himself tells us, "that there is a sin unto death, for which men are not even to pray,"—meaning the very crime of idolatry into which any should fall if they had received those extraordinary lights and graces from God. Assuredly, my brethren, they cannot know what they are doing, who wilfully, who deliberately make this most enormous charge; and assuredly they must have to answer for misrepresentation, for calumny of the very blackest dye, who have no hesitation in repeating again and again with heartlessness, and earnestness, and perseverance, this most odious of charges, without being fully assured in their consciences and before God that it really does apply.

But what, my brethren, is idolatry? It is the giving to man, or to any created being or thing, that homage, that adoration, that worship, which God hath reserved to himself: and it must be proved, to substantiate such a charge, that that very honour, that very worship, is given to created things which is reserved to God alone.

What is the Catholic belief upon this subject—that of the veneration, or worship, given to saints or their emblems? A definition exactly contradicting that which I have given you of the crime of idolatry. You will not open a single Catholic work, beginning with the decrees of councils, and going down to the smallest catechism which is placed in the hands of the youngest children, in which you will not find it expressly laid down, that it is sinful to pay the same honour, the same homage to the saints, or the greatest of saints, or to the highest of the angels, which is to be paid to God; that supreme honour and worship is reserved exclusively to him; that from him alone can any blessing possibly come; that he alone is the fountain of salvation, of grace, of spiritual or of earthly gifts; and that no created being can by any power, or energy, or influence of its own, assist us in the most trifling and insignificant of our desires. No one assuredly will say, that there is no distinction between one species of homage or reverence and another. No one will for a moment suppose, that when we honour the king or his representative, or our parents, or any other whom God has placed in lawful authority over us, that we are thereby derogating from that supreme honour which is due to God. Would not any one smile, if he were not roused to a more severe feeling, were he taxed with defrauding God of his true honour because he paid reverence or showed esteem to others, or even because he sought their intercession or assistance? Therefore, it is manifest that there may be honour, that there may be worship even—for as we observed just now, the words are

ambiguous—there may be any thing you please in the way of reverence or esteem, demonstrating fear, which being so subordinate to God as in no ways to interfere with the worship due to him.

This, therefore, is precisely the Catholic belief with regard to the saints; that they have no power of themselves; that they are not to be honoured or approached as if they possessed it. But at the same time we believe that they are intercessors for us with God; that they pray to him for us, and that there is no harm—on the contrary, it is right for us to address ourselves even to them, and obtain thereby the co-operation of their power, with the supplication of ourselves, on our behalf. The very distinction here made excludes that odious charge, to which I have alluded with considerable pain: for the very idea that we call on any being to pray to God, is surely making an abyss, “a great gulf” between that creature and God. It is making it a suppliant, it is making it a subject, it is making it a creature, a dependant of the Almighty; and assuredly these terms and these ideas are in exact contradiction to all that we can possibly conceive of the attributes or qualities of God. Instead of taking any thing from God, it is adding immensely to his glory. Instead of, by calling upon saints to pray for us, or proving they do pray for us—instead of thereby robbing him of a particle of his honour, we believe him to be served in a much nobler way than otherwise: for we raise ourselves in our imagination to heaven, and we believe that we see the saints there prostrating themselves before him in worship, and interceding through the merits of the death and passion of his Son; and assuredly it is impossible to conceive two ideas more opposite than that of a suppliant and that of a giver; than that of him who asks and entreats a request, and him in whose power it is to refuse it.

Such, therefore, is the Catholic belief regarding the saints. But we believe still farther, that it is and can be in no way displeasing to God, that we should show a respect and an honour regarding their remains on earth, and also to those images and representations which recall them to our remembrance. Nay, we even go farther than this: we believe that God is pleased with the respect that we show them, inasmuch as it is all directed ultimately to honour him in them. We believe that he may be pleased to make use of these outward means as methods for exciting the faith of his people, and of bringing them to those dispositions and that fervour which may produce salutary effects—such effects as consequently they may naturally attribute to the intermediary agency or instrumentality of the outward means. Such is the whole of the belief of Catholics, which I intend to explain and to support this evening.

Before leaving this introductory portion of the subject, however, I must make one or two remarks on the ambiguity of terms which are employed in the examination of this point. The word *to worship*, for instance, is constantly brought forward; and it is said we worship the

saints as we worship God, and so in like manner we necessarily pay the same worship to them as to God. This, my brethren, only arises from the poverty of language, and from the difficulty of substituting another word. We all know perfectly well that the word *to worship* is used on many occasions in a manner that does not denote any thing more than respect and honour. It is so used, for instance, in the marriage service of the Church of England; and no one, therefore, attaches to it the signification of giving supreme or divine honours to the person said to be worshipped. We know also that it is a title of mere civil honour, and that no one because he is called *worshipful* is therefore supposed to be put on a level with the Almighty. Why, then, do Catholics use the word "to worship" in speaking of saints? Will they not tell you again and again, that when applying it to saints they mean it in a very different sense from what they do when they apply it to God. Why should the Catholic be charged as he is, when it is a similar honour that is shown in both cases, when they make use of the same terms? It would not be difficult to find innumerable terms, innumerable phrases, both in religion and out of it, which are commonly applied to objects of a most dissimilar character, of very various orders, and where no offence whatsoever is found, simply for the reason I have stated, because mankind have combined to use them in different senses, on different occasions. And no one thinks that his neighbour is to be called to account as if he meant to employ the term in the same sense upon every occasion. It is the same even with regard to the Latin word which we translated "*to adore*." That word, in its primary meaning, signifies nothing more than placing the hand to the mouth. It was a compliment, it was a mark of esteem, it was a salutation, in short. The term has been applied in general to the Almighty; but by no means has it been confined to the Almighty. Although even Catholics, with the exception of old homilies and formularies where it occurs, do not use the term as applied to any but to God; and it would be very hard to demand, as has been done, that we should be accountable for a word in these formularies of devotion, where it existed long before a controversy of this nature arose, and where consequently it was so well understood by all Christians that no ambiguity arose from the use of the term. Therefore, they are not consistent who quote these exceedingly old passages against us as a proof that we adore, for instance, the cross, or adore images, because they are all taken from liturgies, taken from services in which they were used, from, I would say, the very earliest ages of the church.

Another point also with which I shall not have to deal largely—though, if time allow it, I may touch upon it again—is regarding the abuses which are said to flow from the Catholic doctrine. We are made responsible for all the abuses; but why so? We have only to

defend our doctrines, what we inculcate upon the people; and supposing—granting, if you please, for the moment—that abuses do creep in, I would ask, is that any reason why that which is in itself lawful, is to be abolished? Are mankind to be deprived of the use of an Institution, which is in itself so invaluable, because a great many choose to make a sinful and improper use of it? Is there any thing more grossly abused than the word of God—than the Bible? Is there any thing more commonly profaned by making it apply to circumstances where it certainly should never be named? Is there any book which is more perverted to the support of extravagant, of fanatical and even sinful practices and opinions than the word of God, which is again and again quoted by the ignorant and the thoughtless in such a way as even almost to speak of it with ridicule. Is the Bible, therefore, to be charged with all these abuses? Must it consequently be abolished? The same, therefore, is to be said here; and when I have laid you down the Catholic doctrine, I will show you the grounds of that doctrine; and then I will leave it to any one to judge how far the church is to be expected to abolish any doctrine which has been received from Christ, on the ground that it is the parent of any abuse? But, if I have time, I may touch upon these supposed abuses, and inquire how far they exist.

The Catholic doctrine regarding *the saints*, therefore, is two-fold. In the first place, it teaches that the saints of God make intercession before him for their brethren who are upon earth; in the second place, that it is lawful to invoke this intercession, knowing that they do pray for us; and therefore it is lawful to turn to them, and to ask and to entreat of them to use that influence they have, in interceding on our behalf.

The doctrine is inculcated in every creed, and is known by the name of “The communion of the saints.” Perhaps many who have repeated the apostles’ creed again and again may not have thought it necessary to examine what was the meaning of these words—what is the doctrine which it inculcates. There is a profession that we believe in a certain communion with the saints. How does this communion exist? Are there any friendly offices between us and them? If not, if there be no sort of intercourse between us, what communion exists? What is the meaning of communion among the faithful, among the members of a family, or of a state, but that there is an interchange of mutual good offices; that the one is ready to assist the other in some way or other? At least, therefore, we believe there is some intercourse, some communion between us and the saints of God. And assuredly there must be acts, reciprocal acts, which establish this communion, and which form the bond of union between them and us. Where, then, does this exist? The Catholic church is always, and always has been, consistent in every portion of its doctrines. I do not fear examining to the quick any

proposition which it lays down, or any doctrine, or any profession of faith to which it exacts submission from all its members. It is not afraid of pushing to the very fullest scrutiny the consequences that flow from its doctrine, and therefore here—if you ask any Catholic, “What do you mean by the communion of saints?”—he answers you at once, “I understand the interchange of good offices between the saints in heaven and those fighting here below for their crown, whereby they are interested in our behalf. They look down upon us with sympathy, they take a lively interest in all we do, and they make use of that influence which they must necessarily possess with God, towards assisting their frail and tempted brethren upon earth. And to establish this communion more fully, we, on the other hand, also have our offices towards them, inasmuch as we turn towards them with respect, and admiration, and love; that we exult and rejoice to think that these our brethren have already run their course, are already in possession of their reward; and we turn to them in the confidence of brethren, and ask of them to use their influence on our behalf with their Lord and ours, which we know their charity and affection prompts them naturally to exert.” This is a consistent doctrine, explaining also that portion of the creed; and it seems to enter so naturally and so fitly into all our ideas of Christianity, that it should certainly commend itself at once to the acceptance of the unprejudiced mind. For what is the idea that is given us in the gospel of Christianity, and of the Christian religion? Why, as I showed you upon another occasion, the very expressions and terms which were used in the old law were continued in the new: and I therefrom deduced that the new religion, the religion of Christ, was to be considered the perfection, the completion, the continuation of that which preceded it. So do we also find that the very same terms and expressions which are used in the church of Christ on earth, are also constantly applied to his church in heaven—the reign of the saints with God. It is spoken of as the kingdom of God, it is spoken of as the kingdom of the Father, and as the kingdom of Christ, precisely as the church upon earth; as though it formed but one church, one community of brethren; they indeed in a glorified and we in a suffering state, but still having a certain connexion between us, still modified in our being considered in some manner under the guidance and direction of God. It is spoken of in these terms by St. Paul. St. Paul, instead of representing the blessed in heaven as removed from us—in the same manner as Lazarus in Abraham’s bosom was from the rich man—speaks as if we were already joined in society with them, as if we had already come to the church of the living God, the heavenly Jerusalem, the spirits of the just made perfect, and the thousands of angels; and speaks of the faithful as if already they formed a portion of the celestial church. Thus he shows that Christ had already broken down the partition wall, made all the extremes one, and joined

the holy of holies to the outward tabernacle. We are told in like manner by St. Paul, that those virtues which existed upon earth are all annihilated except one, and that one is charity or love. Faith and hope are extinguished, but charity—affection—remains unimpaired, and is become even the essence of the blessed. Who will for a moment imagine—who can for one instant suppose that the child separated from its parent, by having been taken away from this world of suffering before him, does not continue to love the parent that he left on earth, and to sympathize with his sorrows over its grave? Who for a moment believes, that when friend is separated from friend, and when one expires in the prayer of hope, that there is not that friendship still continued in heaven, and that the two are not still in the state of mutual closely knitted affection which they enjoyed here below. If, then, it was the privilege to love on earth, if it was one of its holiest duties to pray to the Almighty for those who were particularly beloved, and if it never was surmised for a moment that thereby injury was offered to God, or to his honour, or to the mediatorship of Christ, can we suppose that that holiest, that most beautiful, and that most perfect duty of charity hath ceased in heaven? Is it not, on the contrary, natural to suppose, that as charity is infinitely more glowing there than it was here, that therefore in its exercise also it will be infinitely more powerful; and that the same impulse which led the spirit, clogged and fettered with the body, to venture to raise its supplications to the cloud-shrouded throne of God for its earthly friend, will now, after its release from the bonds of earth, when it sees all the turns, the innumerable pitfalls, and precipices which await his course, the thousands of dangers he has to encounter, the immense risk he has to run, the immense joys he has to possess, and which experience now teaches to be worth a thousand, a million times more than earth can possibly give or take away? Seeing now also on the other hand, in the vision, in the sight of God, the evidences of his divine mercy, of his willingness and power to assist—can we believe that it will not be infinitely more energetic, infinitely more effective, and raise its pure and perfect spirit towards him in the voice of supplication for him with whom it hath been connected here below? Can we believe that God has deprived the child of that its brightest prerogative, when he has given it a spotless and perfect crown?

Assuredly then, my brethren, there is nothing repugnant to our ideas of God, or of his attributes, or of his institutions, in all this; on the contrary, it seems absolutely necessary to fill up the measure of his mercies, and to complete the picture of his church, ere it is connected with that above which he has exhibited to us in his gospel.

But have we not something much more positive than this in the word of God? Have we not the most plain and clear assurance, that God does receive the prayers of his saints and angels, and that they are

constantly, even, employed in their supplications on our behalf? For this is the great, the fundamental principle of our belief. Assuredly we have all that we can desire; we have it as the belief of the Jewish church; we have it confirmed in the new law as the belief of the old law; for there we find, in the latter books particularly, that angels are spoken of constantly as in a state of ministration over the wants and interests of mankind. We find in the book of Daniel, for instance, that an angel is sent to instruct him. There is mention apparently made of the prince or angel of different kingdoms. We find in the book of Tobias (which, whatever may be thought of its canonicity, is still, as I said the last time of the book of Maccabees, a strong testimonial of the belief of the Jews), we find it there expressly put into the mouth of the angel, that "When thou didst pray with tears, and didst bury the dead, I offered thy prayers to the Lord." The angel then was a minister of taking up the just man's prayer before the throne of God. In the book of Maccabees, the same of which I spoke before, we have a vision related, and which, as I stated previously, whatever we may think of its canonicity, shows the conviction of the best and holiest among the Jews upon this point. It is said, that Onias appeared to him, stretching out his arms, and praying for the Jews. He then says another person appeared with him, respecting whom Onias said, "This is a lover of his brethren, and of the people of Israel; this is Jeremias the prophet, that prayeth much for the people, and for all the holy city." This then was the belief of the Jews, and it is the belief of the Jews at the present day.

But is there any thing in the New Testament to contradict it, and to lead us to believe, for a moment, that our blessed Saviour rejected and reproved this conviction? Did he not, on the contrary, speak of it as a thing so well understood, that an allusion was quite sufficient, and in terms which, so far from contradicting, go to confirm his hearers in the belief? He says, "I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance." "So I say to you, there shall be joy before the angels of God upon one sinner doing penance." What is here signified then, but that communion of which I speak to you? When the sinner does penance, it is a matter of gladness and joy to the angels of God; and we have it said, that the saints of God shall be as his angels. We have the angels of *individuals* spoken of; you are to take care not to offend one of these little ones, or make them to fall, because their angels see the face of his Father who is in heaven—their *angels*. And why are we to be afraid of offending these little ones, on account of their angels? Is not this striking—as much as the Catholic belief, and more so in appearance, at least—at the superintendence, and general direction and guidance of God, to tell men that they are to take care

to avoid sin because it will offend an angel, without saying because it will offend God; to take care not to be the cause of the little one's fall because it will be resented by it angel, for that angel sees the face of God? And what is intimated in these latter words, but that angels have influence with God, and that they will bring down judgments upon you if you do offend these little ones? Otherwise, what is the meaning of this connexion, that establishes this link between God and these little ones, and saying, the little ones must not be hurt because their angels see God; except to show, that the consequence natural to be drawn is, that they will interpose with God, and bring signal judgments upon the head of the offender? And what is this but establishing the connexion of which I have spoken—of sympathy, and of sympathy in a way of intercession and protection, over mankind? But in the Apocalypse we have it expressed in a still stronger manner: we there read of "perfumes, which are the prayers of saints:" we find that the angel stands beside the throne of God, and pours out delicious fragrant odours, which again comprehend the prayers of saints. What does all this signify, but that saints and angels do present prayers to God, and do come before him as intercessors in our names?

In all this, therefore, we have it proved, in the first place, that saints and angels know what passes upon earth; that they are aware of what we do; for otherwise they could not rejoice in anything that befalls us, or resent any thing that we do. In the second place, we have it sufficiently proved, that the saints do more than know and interest themselves about us; that they actually present our prayers to God, and that they intercede in our behalf with him.

Here then is the basis, and a strong one, of Catholic belief; such a basis as assuredly should give rise to some doctrine to be found in the new religion. Now where is it found in those religions that reject and exclude all the intercession of saints, all intercourse between the faithful here below, and their brethren who are already in bliss? Assuredly these texts prove something? What do they prove for any religion beside the Catholic? What doctrine is maintained, is taught, is hereby demonstrated? For every thing that is in the word of God is truth, and is a rule of faith. Such clear testimonies as these, regarding the intercourse between mankind and the blessed, must form the subject of a doctrine, and where is that doctrine found? No where, my brethren, but in the Catholic rule, that prayers are offered for us by saints; and its necessary consequence, that therefore you must apply to them for their supplications.

Now to establish this point more fully, it is necessary to look into the doctrines of the church from the very earliest ages. I can have only one fear, one motive for hesitation, in laying before you the passages upon this subject. It is not that I should weary you by attempt-

ing to give them all, for that is the case with regard to almost every doctrine which I have endeavoured to support by Scripture tradition, or by the testimony of the fathers. In every one I have been obliged to suppress a much greater number than those adduced, and to content myself with only a few specimens. That is not the reason. The motive, the apprehension which I have, in recording the authority of the fathers is, that their expressions are so much stronger than those used by Catholics, that there is danger of their appearing to prove even too much, and that they go beyond us; and, consequently, if we are to be considered idolaters for our belief, God knows what term is to be found to qualify their expressions.

But let us begin now with the very earliest ages of the church; and we will not take merely an ambiguous word, we will take the simplest and most natural expression of the early Christian's feelings. Every part of Rome is undermined with catacombs, in which the bodies of saints and martyrs were deposited after their death. The tombs are, some of them, as yet sealed up and unbroken, some with inscriptions, and with a palm-branch on them. On many of such it is said, "Here reposes" [such an one] "a martyr of Christ." We have phials fastened into the walls of their tombs, which are the vaults of the catacombs, in which are sponges or sediment still stained with the colour of their blood, and the very instruments of torment are constantly found in them. Assuredly these were men that knew Christianity; that knew what was due to Christ for whom they died; who were fully convinced, that there was nothing upon earth that was to be preferred to him, and that there was no creature that could pretend to one particle of the honour that was reserved for himself. Assuredly, we cannot want purer, or more satisfactory testimonies, to what Christ instituted, than that of those who died to seal the truth. We cannot want persons better imbued with the spirit of Christianity, than those who are ready to lay down their lives to defend it. Let us see, then, among them, what was their belief regarding their brethren, when they deposited them in these tombs, and sealed them up, and inscribed upon them their regrets or their hopes. Nothing is more common than to find supplications, that they would pray for them to God, a prayer that they would intercede with God. In the year 1694 was found, a remarkable tomb of the martyr Sabbatius: upon it was inscribed, on one side, the palm-branch, the emblem of martyrdom, and on the other the wreath or crown given to the victorious champion; and the inscription is this: "Sabbatius, sweet soul, pray and intercede for thy brethren and comrades"—a prayer then to the martyr, that he would intercede for his brethren on earth. In the cemetery of Callixtus is another inscription of some antiquity, which runs thus: "Atticus, thy spirit is in bliss: pray for thy parents." We have another in these words: "Jovianus,

you live, or may you live, in God : pray for us." In that of Priscilla we have another very touching and beautiful one, as it is in the original : " Analtolinus, to his well-deserving son, who lived seven years. May thy spirit rest in God, and pray for thy sister." We find, not to multiply examples, that Marini has given another inscription from an ancient catacomb, which is this, " Pray for us, because we know that thou art in Christ." These are all inscriptions from martyrs' tombs, during the very first centuries of Christianity, when men were ready to die for the faith of Christ. These were inscribed upon them by those who saw them suffering, and who would, perhaps, be next in their turn to lay down their lives for the Redeemer ; and yet they did not think, that by calling upon the martyrs to pray for them, they were derogating from the honour of God, or the mediatorship of Christ, and they had no scruple in entreating them to offer up their prayers to God on their behalf.

If, from these monuments, which are of great interest, because they exist now as they did then, and cannot have been subject to the slightest change, we descend to the recorded opinions of the fathers, we have precisely the same sentiment ; and what I wish particularly to observe, in the passages to which I shall refer, are these circumstances. In the first place, they directly ask the saints to pray for them. In the second place, they mention the way in which the saints of God are to assist them, through their intercession. In the third place, they make use of expressions, apparently expecting from the saints themselves, that assistance which was to come from God. They do not simply say, " Pray for us," " intercede for us ;" but, " deliver us, free us, grant us this : " not that they believed the saints could do it, but that in common parlance, in common language, nothing is more usual than to ask directly from an intercessor, that which you believe his influence may obtain. I mention this, because it is often charged upon Catholics, that they are in the habit of asking of the blessed Virgin and the saints for blessings, as if they could grant them ; while Catholics maintain, that these are only methods of speech, that they signify nothing more, than that these blessings can be obtained through the intercession of these saints. In the fourth place, I would particularly remark, how they distinguish, precisely as Catholics do, between the worship due to God, and the worship and homage due to saints, using even the self-same terms as Catholics do.

In the third century we have several of the fathers speaking on this subject, but I shall allude to two principally ; one from the Greek, and one from the Latin church. Origen says, " Who can doubt that our holy fathers aid us by their prayers, and strengthen and excite us by the example of their actions, as also by the writings they have left ; and therein teaching and instructing us how to fight against the adversaries :

thus they fight for us by their prayers, and advance before us by their example." Again he says, "Of all the holy men we may be allowed to say, that they are anxious for our salvation, and that they assist us by their prayers, and by their mediation with God?—their mediation with God, not interfering with the mediatorship of Christ." I need introduce no more passages from him.

But again, St. Cyprian says, "Let us be mindful of one another in our prayers, in this world and in the next; let us always pray with charity; and may the charity of him, who, by the divine favour, shall first depart hence, still persevere before the Lord; may his prayer before the Lord, for our brethren and sisters, not cease."

In the fourth century Eusebius says, "May we be found worthy by the prayers and intercessions of all the saints." But in the same century St. Cyril, of Jerusalem, speaking of the worship of the church in the Liturgy says, "We next commemorate those who have gone before us, the patriarchs, prophets, apostles, and martyrs; begging, that through their prayers, God would receive our supplications."

St. Basil, one of the most eloquent and learned writers of that century, expresses himself in much stronger, warmer, in much more enthusiastic terms. In a panegyric upon forty martyrs he speaks thus: "Often have you toiled to gain one intercessor; you have now forty, all uttering one common prayer. Who is oppressed by care flies to their aid, as does the prosperous, the first to seek their prayers, and the second to pray for its continuance; O ye common guardians of the human race! Most powerful messengers, stars of the world, and flowers of Churches, let us join our prayers with yours!"

Another father of this century, remarkable for being the oldest writer, and the oldest father that we have in the oriental churches, employs expressions upon this subject, which are really so exceedingly strong, that I am sure any Catholic now-a-days would feel a certain delicacy or difficulty in making use of them in prayer, from the idea that it would be considered offensive to persons of another religion; he goes so much beyond the terms we are accustomed to employ. For example, he says, "I entreat you, O holy martyrs, who suffered so much for the Lord, that you would intercede for us with him, that he may bestow his grace upon us." Here you have simply his prayer to the saints, asking for their intercession, just as Catholics pray at present. But "we fly to thy patronage, O holy mother of God; protect and guard us under the wings of thy mercy and kindness." The very form of prayer, only much stronger, which has been quoted again and again, especially in different itinerant discourses that have been made against us. "From the beginning of the Litany:—this is St. Ephrem, three hundred years after Christ;—"Most merciful God! through the intercession of all the saints, show pity to thy creature; I

implore the intercession of the saints, and that they shall be heard I doubt not ; I implore all the prophets, Noah, David, and Job ; but I may be rejected, I fear, like those iniquitous Israelites, of whom the Lord said to Jeremiah, pray not for this people." There are innumerable passages much stronger. I will read one passage which I had principally in view in the remarks I made concerning him. He says, in one of the many prayers found in his works, addressed to the blessed virgin, " In thee, patroness and mediatrix with God, who was born of thee, the human race placeth its joy : behold, I also come to thee, not having courage to approach thy Son ; but imploring, that through thy intercession, I may obtain salvation : despise not thy servant, reject him not ; but thou who art compassionate, and the mother of the merciful God, have mercy on thy servant." These are stronger expressions than are used, or would be used, by Catholics now ; yet this saint is not only considered to this day, as the brightest ornament of all the Syrian and Oriental churches, but is referred to as such, not by Catholics alone, but by several other sects, which have separated from our communion. He was the bosom-friend of St. Gregory and St. Basil, the most eminent ornaments of the church, and he is always spoken of with the greatest possible affection and reverence. He was a man of distinguished virtue, and was so humble, that he would never advance beyond the order of a deacon of the church of Edessa. I will read you another passage, showing that other great saints agreed with him ; for St. Gregory, of Nyssa, writing his life, thus addresses him after his death : " Do thou now, being present at God's altar, and with his angels, offering sacrifice to the Prince of life and most Holy Trinity, remember us, begging for us the pardon of our sins : " so that this doctrine was then as much in one portion of the church as in another—the Greek, the Latin or oriental church. St. Gregory, of Nazianzum, says, speaking of his deceased friend St. Basil, " Now, indeed, he is in heaven ; there, if I mistake not, offering up sacrifices for us, pouring out prayers for his people : for he has not deserted us ; and do thou, O holy Spirit, look down upon us, and when we shall depart hence, receive us then into thy society, that we may receive the reward of the labours we have borne." St. Gregory, the brother of St. Basil, uses similar expressions also on the death of his brother. I must pass over many exceedingly strong passages, but hear St. Ambrose : " Other intercessors were therefore necessary : the angels, who were appointed to be our guardians, must be invoked, and the martyrs likewise ; they who, by their blood, washed away every stain, can implore blessings for us ; to them, therefore, we have recourse."

To show how they drew the distinction, as Catholics do, St. Gregory observes, " We adore not the martyrs, but we show honour to them ; we worship not men, but we admire them ; we deposit their remains in

monuments of curious workmanship; though dead, they can still do much; they can impart favours." St. Austin makes the same distinction, when he says, "The Christian people celebrate the memories of martyrs, in order that they may be aided by their prayers; but to no martyrs do we raise altars, for who was ever heard to say, To thee Peter, to thee Paul, or to thee Cyprian, do we make this offering; to God alone is the sacrifice offered." The distinction in these two passages, and in many others, is precisely the same; it means, they offered sacrifices, supreme homage to God alone; but they are the intercessors, and they are invoked as such.

What are we to say to these testimonies? Nothing can be more manifest, than that the doctrine which these fathers believed, was precisely the same as I have laid down to you, as you will find it laid down in the council of Trent, or in the catechisms used by our children. Are we to say, therefore, that these were all involved in the same idolatry as ourselves? If this dogma be overturned, the consequences you see are most serious.

It might be said, that in some respects some errors had been admitted into the church—I mean, speaking in the sense of those who differ from us—but when it is a doctrine which involves us in idolatry, it is a very serious thing to say, that the whole of the church, during the first, second, third, and fourth centuries, in the East and West; in Italy, in Greece, in Syria, and in Mesopotamia, was universally once more plunged into idolatry.

Is it not, in the first place, a most frightful presumption to say, that a few individuals in one country, or a small church, or a collection of churches, in one island of the globe, and, perhaps, a comparatively small number of Christians, of the same belief in other countries, are alone the possessors, after eighteen hundred years, of the true faith of Christ, to such an extent, as to suppose, that for the first and second centuries the whole of the church plunged itself once more into idolatry, and did not emerge from thence till the superior light of this small remnant was able to see Christianity in its purity, in such a way as to shame all those men who died for Christ, and others who were ready to have died for him; and who show, in their writings, that they had been animated with the purest zeal for his glory? Who will refuse to call such men as Basil, Gregory, Irenæus, Jerome, and Ambrose, saints? Who will refuse to give them that title, who has read their lives and perused their works? How can any one imagine that they were saved, that they were the great supporters of the church of Christ, if they were all plunged in what the Book of Homilies calls, *degrading idolatry*, and in which all men were immersed for eighteen hundred years? Is it not on the testimony of their writings, that many of the dogmas, considered most essential to Christianity, are supported? Is it not to those very

writers that men appeal, who wish to demonstrate the divinity of Christ—who wish to demonstrate a Trinity in God? Do they not allow, that it is their writings which have preserved these doctrines pure and uncontaminated from age to age? And then, after that to say, that they could have been so grossly degraded, as to have given in to a doctrine which then, as now, must have been considered the very lowest abyss of idolatry. Here, then, is an important problem to solve, in those, not merely who charge us with the odious crime; but in those who deny it is a true doctrine of the primeval church, and, consequently, the true doctrine of Christ. Their difficulties become greater and greater at every step; for not only must we suppose these men so fallen, and with them the whole church of Christ, but what are you to say of the power with which Christ came to establish religion upon earth; if, in less than two hundred years, while the blood of the martyrs was yet flowing, the record of their having died for him should be written in terms expressive of that very idolatry in whose condemnation they died; and that the martyrs should have laid down their lives for a refusal to offer up incense to, or recognise a false god; while, at the same time, they were themselves showing divine honours to the souls of men, and were themselves committing that very enormous crime, which they were martyrs for refusing to commit? Surely these are difficulties which must be overcome: and more than that, is it not making the power of Christ to say, that he who came down to cast a fire on earth with willingness (for when he said, “*I will,*” it was as much as to say—“*it shall be*”—that is, “*fire shall be kindled*”), and that fire was the fire of charity, and of faith; and yet, that after this expression, at its early consummation, the fire should have been extinguished so soon; that the truth should have been thrown out by the very ministry he came to establish—that the idolatry which he came to uproot, should have been of more powerful growth than the seed of the word, and should have choked it even before it came to maturity? Is not this an insult? Is it not a mockery of Christ, and of his saving power, to suppose, that his church could have been in this state? And yet this must be allowed to have been the case, if you suppose these fathers, holding these doctrines, were necessarily involved in the same crime whereof we are accused.

Nor can it be said that they did not understand the common and popular objections—that by this means the interest of Christ’s mediatorship is annihilated. They must have known that the prayers offered to the saints could not interfere with that mediatorship; they must on the contrary have felt what we feel, and what I before expressed, that there cannot be greater homage possibly paid to God than to consider it necessary that even his saints in bliss, and secured in the enjoyment of final happiness, should have still to appear before him as intercessors or

as suppliants. So far were they from feeling any of that scruple which now is so common regarding applying the same phrases to God and his saints, that we have very remarkable instances of the manner in which they are joined constantly in the prayers and the forms of supplication used of old. But I will cite, as an example of this, an inscription which was only discovered two years ago, and which must have been erected by a person of considerable consequence, since he is constantly mentioned in other inscriptions as having been the supreme governor of a district round Rome. The inscription is in these words: "Anicius Auchenius Bassus, who had enjoyed the consular dignity"—that is, one who had been a consular—"and his wife Honorata, with their children, devout to God and the saints:"—putting therefore together "devout to God and to the saints." This inscription is for no other purpose; it does not relate to any other event. It was probably over some oratory, but it shows sufficiently what was the feeling then—that they might be devout to the saints, joining it even to God, and yet assuredly not derogating from the honour of God.

Thus far then, brethren, regarding the saints themselves. Such is the Catholic doctrine, such is its consistency, and such are its proofs.

Another point intimately connected with this, is the respect which is paid by Catholics to the RELICS of the saints. Catholics believe that any thing which has belonged to men that have been distinguished by their love of God, and by what they have done and suffered in his cause, deserve that respect and that honour which is constantly shown in ordinary life, to that which has belonged to any great, or celebrated, or good man. Nothing is more common than to see such respect shown every where. We are told even that things very nearly approaching to what we should call *relics* are observed at this day in the Established Church. We are told that in the Church of Lutterworth, there is preserved the chair of Wickliffe, his desk, and a portion of his cloak. These are precisely what the Catholic means by relics; they are kept by those who honour the memory of that man, who consider him to have been a great and good man; and the things that belonged to him form a sort of connexion, a link between him and those who come in after times, and consequently they show them outward respect. And Catholics go farther than this. They do believe that it pleases God, through the instrumentality of these things to manifest his goodness in their behalf, for the purpose of honouring the saints, and consequently inciting us to the imitation of their example.

I would ask, in the first place, Is there any thing *superstitious* in this? There is no word more common than that of superstition, and yet there are few words more difficult to be defined. What is superstition? It is the believing that any virtue, and energy, or supernatural power depends upon any thing independently of God's voluntary and free conferring of any such virtue. The moment you introduce God—the

moment you hope or believe, because you have reason to suppose that God has been pleased to make use of any instrument, superstition ceases. So long as you have a right to suppose that God makes use of any instrument for his favours and mercies, whether in the natural or the supernatural world, you refer the virtue to God. If any man, for instance, believes that the carrying about him a charm will cure him, will do him some good, will preserve him from any danger—if he believes it because he supposes there is in that charm, as it were, some innate virtue, some power of its own, it is rank superstition. If he believes that God has given it that power without any reason for thinking so, it is still superstition, because the belief being without grounds is consequently no belief at all. But if I take a medicine from the conviction that it has a natural power, inasmuch as it has combined with it a power through the laws of nature, which God has given to it, and I believe it has to act by a natural law inherent in it instituted by God in the universe, there is no superstition in my mode of acting. In the same way with regard to any thing instituted by God, or believed to be instituted by him—where there is ground or reason for it—superstition ceases. It would have been superstition for the Jews to imagine that by looking at a piece of brass they could have been healed; but the moment God says, Put up the brazen serpent, and whoever looks at it shall be healed, the act of superstition ceases, though the act is precisely the same; but being grounded upon the conviction that God makes use of the material instrument, it becomes a look towards God who has given it that power, and the superstition instantly ceases. Had mankind raised up two images of Cherubim, and placed between them the Ark, and deposited in it the most precious object you can conceive, and have bowed down before it, and worshipped in the belief, the idea, that it was an instrument to show that God heard prayers, it would have been superstition; perhaps they would even have been in danger of being idolaters, like the worshippers of the golden calf. But the moment God says it is his mercy-seat—that in that spot he will hear their prayers—that before it the high priest is to bring his gifts, the outward instrument, as such, becomes an instrument appointed by God; and consequently there is no superstition in believing that through its instrumentality, however material it may be, God communicates his benefits. If any one should go and make precious stones into a breastplate, and should say, that by looking at that you shall know what it is that God wills to be done, it would be a charm, or whatever you please—in short, it would be superstition. But when God orders the Urim and Thummim to be made, and declares through it his will; and when, by means of the ephod, he declares to David, or others, what he is to do—the person knowing that God had instituted the means which he made use of for that purpose, there is no superstition in making use of these out-

ward means. This is a distinction to be kept constantly in view, because it at once destroys all the ordinary outcry and clamour about Catholic superstition, as it is called. If a poor man, an ignorant man, goes to a certain place to pray, from a conviction grounded on experience (or any other ground of experience), such as to have produced an innate conviction in his mind, that God in such a place has been pleased, or is pleased to hear his prayer better than any where else—that person, by doing that act, certainly commits no act of superstition: otherwise you may say, that in every religion the same accusation is to be formed. Is it not a common thing for almost every one to find, for instance, that he can pray with more devotion in a certain place, in a certain part of his house which he has set apart for that purpose—in one church or chapel rather than in another? Do we not hear persons of different religions acknowledge continually that they do find themselves some way or other excited to feelings of greater devotion, that their prayers are better heard when they are in one oratory or place of congregation rather than in another, and that they go to it on that account? And who characterizes this as superstition? It is superstitious if there is an idea that the building, or any thing about the construction of the place has power or efficacy to bring down the blessing of God on the prayers. But if their own conviction has satisfied their minds, that by praying in that place it pleases God to hear them better, or they find that they pray better in consequence of being in that oratory, assuredly it is not superstitious, and it is not so considered. Precisely in the same way, why do some go to hear the preaching of one man more than another, though in reality he may not be more eloquent. If you ask such a person what is the reason of it, he replies, “I cannot tell, but when he preaches, when he prays, God comes to my heart; I find his prayers more satisfying to myself; they have a touching virtue. This is Catholic practice, but considered in other ways. It pleases God to make it an instrument of greater good in your soul; you go, therefore, on that account; and it loses its character of superstition, because the agency is referred to God.

In coming down, therefore, to the subject of relics, or things which have belonged to the saints which Catholics wear about them, carry about their bodies, in the hope that they are a sort of pledge, a species of symbol of the saints' protection, or of his intercession, that some to excite devotion by reminding them, from time to time, of the virtues for which the saint was distinguished, so long as they do not believe in the thing itself operating independently of the power of God, the thing is perfectly just and perfectly lawful. The belief of Catholics, then, regarding relics is simply this: it having pleased God to make use of these as instruments for performing great works, imparting great benefits to those who have faith in him, these things are to be treated with respect;

and that they may have the hope that as God has formerly used them, so he may again; and consequently that they may consider them as having the symbolical virtue which I before ascribed to them. We find that God has made use of such things of old. We find, in the old law, that he was pleased to raise up a dead man simply by his coming in contact with the bones of one of his prophets—Elisha. A dead man was taken to the tomb, was cast into his sepulchre, in consequence of an alarm being given he was cast in hastily, and the moment he touched the blessed prophet's bones, he rose restored to life. What did God do, then? Did he not thereby show the worth of the bones of his saints? The very relics were the means he took even when there was no faith in their extraordinary influence to raise the dead to life, simply by their very contact. Does not this even seem to imply a certain virtue given by him to them—a certain power. We read in the same manner, that handkerchiefs were brought to touch the body of Paul, that they were taken to the sick, and the sick were healed. That was a relic in the Catholic sense of the word; and having touched the body of a saint, God was pleased to make use of it for this purpose. We find that a woman touched the hem of our Saviour's garment, and the very hem was hallowed, for out of it went that virtue from the Saviour which pervaded all that belonged to him, so as to be the means of working miracles, even without his exercising an act of his will. These examples, therefore, show how God does make use of the relics of his saints, or things that have belonged to them, as instruments for his greatest works. There is the foundation laid, and consequently—for what I before remarked—for the destruction of all ideas of superstition. There is the experience granted by God himself, that he chooses to make use of these instruments; and consequently there is ground for the belief, that it may please him, on other occasions, likewise to do so. Having adduced these examples, therefore, from the Scriptures, to show the ground-work upon which respect is shown to relics, and the species of confidence which is placed in them, I have nothing left to do but to show, as I have already done again and again, what, from the very beginning of the church, was the universal belief.

The first demonstration of this belief was manifested in the care and anxiety with which the Christians sought to save the bodies of the martyrs. The moment a martyr was put to death, we have, throughout all ecclesiastical history, examples of the eagerness the Christians showed to snatch up the body. They deemed it necessary to be at considerable expense, either to bribe the guards, or otherwise induce them to give up the bodies of the martyrs, in order to give them such a burial as I shall show you just now. This spirit showed itself still farther. They most carefully gathered up all their blood, every particle of it that they could. We have innumerable attestations to this. We

have, in St. Prudentius, a description of an ancient painting, which, he says, he saw in a catacomb of the martyrdom of St. Hippolytus, who was dragged to death at the heels of horses, in consequence of bearing the same name as the person fabled to have been so treated. The judge, hearing the resemblance of the name, ordered him to undergo the same punishment. He states, that in this picture was most minutely described the body of the saint torn to fragments, and scattered in every direction, and a band of pious Christians, not only gathering up every particle and morsel they could, but also with sponges taking up the blood in the whole of the track, in order to preserve it; and he repeats again and again this custom of preserving the blood of the martyrs in sponges or linen cloth. Accordingly, as I said before, we find sponges and vials with the sediment of blood constantly in the tombs. Not only so, but another species of relic is very common, is the instrument of their martyrdom. There is in the museum at Rome, attached to the Vatican, a number of Christian antiquities, which begins with a collection of instruments of torture found in ancient catacombs. I know, from personal observation, that none are admitted but those that are discovered in Christian tombs, and can be most accurately verified. The Christians, therefore, gathered up all these things—all that belonged to the martyrs, and preserved them.

The next way in which this attention to relics was demonstrated, was in building up oratories in places where the martyrs had suffered. The tombs of the martyrs were their altars, not only from the very earliest times but afterwards. We have an example in St. Ambrose, who writes to his sister Marcellina, that he had built a church which yet exists at Milan, and is known by the name of St. Ambrose. It is said that when he declared in public that it was his intention to open and consecrate it, a number of persons cried out, "You must consecrate it in the same way as you consecrated the Roman Basilica;" to which he replied, "If God will give me grace to discover relics of the saints, I will;" because he had consecrated the other church, by depositing there the bodies of the saints. He was so fortunate as to find the bodies of two martyrs, which were there deposited.

Now nothing remains, but that I should read you a few out of many passages, to show you that the early Christians believed all that we do regarding the relics.

I begin with one church, and that is the Church of Smyrna—one of the seven churches spoken of in the Apocalypse—one of the seven churches founded by St. John. St. Polycarp, who was one of the last who had seen St. John, and was his personal disciple (and consequently we cannot suppose that at that time the doctrine taught by Christ and his apostles was completely obscured), was martyred, and the Christians of the church at Smyrna wrote a letter, giving an account of his execu-

tion. "We find," he says, "our subtle enemy, the devil, did his utmost, that not the least remainder of his body should be taken away by us, although many desired to do it, and to be made partakers of his holy flesh. And to that end he suggested it to Nicetas, the father of Herod, and brother of Alc  , to go to the governor, and hinder him from giving us his body to be buried. Lest," says he, "forsaking him that was crucified, they should begin to worship this Polycarp. And this he said, at the suggestion and instance of the Jews, who also watched us, that we should not take him out of the fire; not considering that neither is it possible for us ever to forsake Christ, nor worship any other besides him. For him, indeed, as the Son of God, we do adore; but for the martyrs, we worthily love them, as the disciples and followers of our Lord, and upon account of their exceeding great affection for their Master and their King; of whom may we also be made companions and fellow-disciples. The centurion, therefore, seeing the contention of the Jews, put his body into the fire, and so consumed it. After which, we taking up his bones, more precious than the richest jewels, and tried above gold, deposited them where it was fitting—where, being gathered together as we have opportunity, with joy and gladness, the Lord shall grant unto us to celebrate the birthday of his martyrdom, both in memory of those who have suffered, and for the exercise and preparation of those who may hereafter suffer."

This is a very striking narrative; it shows the eagerness of Christians to have the body of the saint; it shows that they accounted the body more precious than jewels, more than gold. They buried it in a place where they are to meet, and trust they may meet to celebrate the birthday of his martyrdom over his relics. But the striking circumstance that I meant is this, How comes it that the Jews, or any others, could for a moment have suspected, or have had ground to surmise, or to object at least, that the Christians would worship him, and that they would desert Christ? Assuredly, if there had never been any respect shown to the bodies of the saints, if no outward marks of honour or veneration had been exhibited, how could it possibly have come into their heads to make such a charge as this—that there was danger of his being worshipped? It, therefore, supposes that such a practice existed before, and was well known to them.

There is a similar example in the Church of Antioch. St. Ignatius again, one of the fathers within one hundred years after Christ, suffered martyrdom at Rome. He was bishop of Antioch, and his body was conveyed back to Antioch. It is said that it was carried back as an inestimable treasure. But regarding the circumstance of his body being carried back, there are some very strong observations in Chrysostom, another of the fathers. He says, that, "When the faithful had taken away his bones with eagerly desirous hands, and had laid them

together honourably and reverently, they deposited them in a distinguished place in the city. These were afterwards removed to the martyr's residence—Antioch, and those towns which lay between each city, received a double blessing, as well as at the first when the martyr was led bound from Antioch to Rome. So now, when, with splendid triumphs, he was brought back thither, they gathered around him as bees around a honey-comb." Thus with regard to Ignatius, it was considered a blessing to a city for the relics of the martyr to pass through it. But now St. Chrysostom speaks of the blessing. He says, "When, therefore, he had, at Rome, laid down his life, or rather when he had gone to heaven, he returned again crowned; that city, Rome, received his blood, but you have honoured his relics; they beheld him struggling and dying, but you possess him perpetually; and God, having borrowed of you this precious treasure for a short time, brought him back to you with increased honour, for you sent forth a bishop, and you have received a martyr; and not only you, but the intermediate cities."

Thus, therefore, we find the relics of the saints honoured by the immediate disciples of the apostles, by those who knew them, and had learnt from them.

Afterwards (I could multiply extracts without end), in the writings of St. Basil and St. Ambrose, we have a letter from St. Basil to St. Ambrose, in reply to one from the Archbishop of Milan to the Bishop of Cappadocia, who wrote all that way to ask him to get some portion of the relics of St. Dionysius; so that it shows, on the one hand, the communion between all parts of the church; for a bishop in Italy writes to one in Asia, to ask him to send the relics of a particular saint; and, on the other hand, what veneration was shown to the relics. He writes back, that much against the will of those who possessed them, the relics had been taken up and sent, and indeed he had no doubt whatsoever of their being perfectly genuine.

There is a passage again in the same saint whom I quoted before—and who is so enthusiastic in his honour of them—he says, "See how the relics of the martyrs still breathe! Who can doubt of the martyrs being still alive? Who can believe they have perished?" Then he says, "Deity dwells in the bones of the martyrs, and, by his power and presence, miracles are wrought." St. Asterius writes, "Wherefore decently disposing of the bodies of martyrs, let us preserve them; by them we are fortified and protected." St. John Chrysostom says, "That which neither riches nor gold can effect, the relics of martyrs can; gold never dispelled disease, nor warded off death: but the bones of martyrs have. God has taken to himself their souls, and left to us their bodies, that these may be a monument among us."

There is no end to the testimony, for reasons that I will explain in a few

words. About this time, we have two circumstances appearing in church history, which go to show what the belief of the Christians was. The first is in the writings of the Sophist Eumapius, about the year three hundred and eighty, which is directed to show that the Christians worshipped the martyrs. He charges them, in the first place, with taking great care of their bodies, and placing them under their altars; and, in the second place, with showing them divine adoration and worship—that is as good as charging them with idolatry; so you see that this is not a modern accusation against us; it is a very old tale, it is a very old charge. It begins as early as the year three hundred and eighty, when there was precisely the same practice which we now follow, and the same belief as we now hold: and the whole of the Christian church was charged, by a heathen, with being idolatrous. This shows, at least, that there must have been very great veneration and honour paid to the relics of the saints.

A few years after, we have Vigilantius maintaining that the relics of saints are not to be honoured: and we have an express treatise of St. Jerome against him, in which he speaks of this. Therefore here, again, the whole church are condemned: for they believed our doctrines on this very point. St. Jerome makes a very accurate distinction: “We worship not, we adore not the relics of the martyrs; but we honour them, that their honour may be referred to him who says, ‘He that receiveth you receiveth me:’” just what we say in modern times, that in honouring his servants, we consider that we honour God, who chose them as his servants and champions.

About this time we have an endless number of writers who teach the same doctrine; and I remember being particularly struck with one of the letters of St. Austin, meant as a letter of recommendation to some friends who were travelling in Italy. During his own time, a portion of the relics of St. Stephen the first martyr, which had been discovered in the east were brought into Africa. St. Austin, than whom no one was more remote from any thing like superstition or credulity, gives us a very minute account of what happened in the introduction of his bones, and he says, “that to his own knowledge, the bishop indeed, of the very neighbouring diocese to his, was cured instantly of a painful disease which he had had upon him for many years, and for which he was to undergo a painful operation in a few days.” But regarding these relics in the church, the circumstance which I wish to mention is this, that in the letter of recommendation to some friends who were travelling, he says, “A person very estimable for his virtues”—and makes a long encomium upon his character—“but what is still more precious, he possesses a portion of the relics of St. Stephen.” If any one were to write a letter of the same kind now, it would be considered superstitious; yet see who it is that writes, see at what an age—and

see what a man. Surely such passages as these ought at any rate to make all those who differ from us, however violent, moderate their language exceedingly when they speak of us, especially if they would only reflect whom it involves in the same condemnation with us.

This may suffice regarding our veneration for relics ; you see it has its ground-work in natural feelings ; it has a strong example in what God himself has done with them ; and that it is completely borne out by the practice of the ancient church.

There is only another subject to which I will allude, and I will be very brief upon it: it is, **THE PRACTICE OF THE CHURCH REGARDING IMAGES OR PICTURES IN CHURCHES.**

The council of Trent has defined two things, as being the belief of the Catholic Church on this head. In the first place, that it is wholesome and expedient to have pictures and representations of the saints ; and, in the second place, that honour and respect are to be paid to them. That is, therefore, the whole of the Catholic doctrine. I should suppose, that no one will go the length of saying, that it is unlawful to make such things, or to place them in churches, on the ground that it is opposed to the Jewish commandment ; because we are sometimes taxed with having corrupted the decalogue, by putting together into one commandment what should be two. The first commandment is supposed to apply to making images, the second to adoring or worshipping them. The question is, by the first, as a commandment by itself, without reference to the second, is the making of images under any circumstances forbidden, or are they only forbidden in places of worship ? If the former, then no monument is allowed to be made, no altar-piece even. It is well known, that in many churches of the establishment there are altar-pieces, or representations of Scripture subjects over the altar. There is one at Greenwich, of St. Paul ; at Nottingham, at Durham, of the crucifixion and ascension ; and there are others in other places. Therefore, I suppose, that the idea is not that representations of human beings are to be excluded under any circumstances, but it must be for the purpose of worshipping them ; that is, the first commandment, or, if you choose, the first part of the commandment, is modified essentially by the second, and it is only that which gives it its force. Well, then, we agree that no image, or no representation, is allowed to be made for the purpose of worshipping it ; that is, adoring it as God ; because, I should suppose, that no one doubts that the first commandment was against idolatry, against setting up images which were to be worshipped as God. The making of images, and the setting them up in holy places, was ordered by God. He desired Moses to make, in the tabernacle, two cherubims ; to have the walls of the temple covered with images of cherubim and seraphim, and there was a fountain made, supported by twelve oxen. In short, nothing can be

more manifest, than that the temple was as richly covered and adorned with human countenances as it was possible to be ; therefore the whole question turns upon whether Catholics are justified in having them as sacred memorials on their person, and making use of them as means to excite their faith and their devotion. It may be asked, " What warrant have we in Scripture for the use of images ? " I require no warrant whatsoever ; I want to see something to deprive me of the use of them, because it is a natural right belonging to every man, to make use of any thing innocent towards the worship of God, which is in no way forbidden. You might as well ask me, what warrant we have in Scripture for the building of churches, or, in the New Testament, for the erection of an organ in the church, for any other music, or for a thousand things that pertain to the worship of the church. Do I want a warrant for all these ? Do I require a Scripture warrant for the use of an organ ? Certainly not. Why ? Because, if the thing itself is innocent, and is directed towards raising our hearts before God, we consider that we have a natural right to use it, and nothing but a positive law can deprive us of it. It is a natural feeling to keep and love a representation of any one that we esteem. I should wish to know, would any one charge me with superstition, or any other bad feeling, if, upon coming before the image or representation of one I have long loved and have lost, I stood before it fixed with admiration, gazing upon the representation as if I had before me the very object of my affection, even with my eyes suffused with tears, and if I addressed it, as though I was addressing the individual to whom it referred ? Would any one say that I was guilty of any thing, but, perhaps, an extravagant, an extraordinary, or a very enthusiastic expansion of mind and of feeling ; and, perhaps, rather a warm declaration of natural sentiment ? But, assuredly, no one will tax me with the slightest superstition, much less with idolatry in this regard. Now such is all that the Catholic believes ; all he is taught with regard to his pictures, to his images, or any thing else set up in the church. They are memorials in the same way as those I have referred to, and they are, consequently, used to excite the same feelings. If, therefore, I find, that standing before the picture warms up those emotions, excites those affections, which might otherwise become stagnant and cold, and makes me once more enter into more familiar communion and converse with the cherished individual, whom it brings back to my imagination : assuredly, if I stand before it for the purpose of exciting these feelings, nobody will blame me for it. Just in like manner, if I find, not only a picture, or a representation of our Saviour, or of his blessed mother, or of his saints ; but if I find, that even any individual representation does go home more intimately to my affections than any other, and excites my feelings within me, I am justified and am right in going before it, and endeavouring so to

excite them. It is precisely like the case I before mentioned, of going to one place of worship rather than another, because I find, from experience, that my feelings are most easily drawn to God therein.

It is, therefore, upon this simple and obvious ground, of our having a right to make use of them till that right is taken away, that we do use them. It is like the prohibition of the images of old, it is only a prohibition from the purpose of divine worship, of their being used as gods; and, therefore, this prohibition does not exist where there is no such end, which, as I before remarked, is proved from images having been made for sacred purposes, in the very temple of God. Whether images and paintings, therefore, were used of old in the church, is not a matter of so much interest as the points I before explained, because it is always considered, at most, a matter of mere discipline. The council of Trent does not decree, that you are obliged to use them, that you ought to use them; it says, it is wholesome, inasmuch as it inspires devotion, and that they are to be treated with respect, with veneration, in the same way that you would wish the portrait of your father, of a beloved wife, or any one whom you esteemed, to be treated with respect, both by yourself and others. The council of Trent, in its catechism, which is addressed to all parish priests, with an injunction to make it the ground of their exhortations to the faithful, is careful to tell them, that they must take the greatest care in instructing the faithful, expressly to warn them, and to make them understand, that there is no virtue whatsoever in an image; that it has no power, that it is nothing but a representation, that no honour whatsoever is to be shown it, except inasmuch as that honour is referred to the antitype; that is, the being of which it is the representative; but that they are not to imagine that a dumb image or a statue can possibly help them, that it is of the slightest good in itself. However, we find the Christians were much more careful for the first centuries, when there was danger still of idolatry, from their being surrounded by it; and, in their anxiety to distinguish their religion from idolatry, to avoid many representations, yet we have it in the very earliest times. We have in the catacombs, for instance, a number of paintings, which must have been exceedingly old, as is proved by the circumstance of their being cut in two by the tombs of the martyrs; and, consequently, the paintings must have been made before the bodies of those martyrs were deposited there. D'agincourt, in his *History of the Arts and Monuments*, has carefully examined these paintings, and he has compared the Christian paintings, discovered in the catacombs, with those in the sepulchre of Arsoni, a sepulchre known to be of the second century, and he decides that the date is contemporary, and that it is a painting of that period. In the same manner Flaxman, in his *Lectures on Art*, acknowledges them to be of that period; that is, of the very earliest centuries; for he says, that even during the

reign of those emperors, by whom the Christians were cruelly persecuted, when they were obliged to perform their sacred worship in subterranean and sepulchral chambers, they ornamented those oratories with sacred portraits and subjects from Scripture; so that this practice of decoration was very ancient, and it is singularly confirmed throughout the catacombs, the representations being uniformly almost the same. The writings of the fathers also describe them to have been used. Tertullian, the oldest Latin writer in the church, says, that on the sepulchres of the Christians it was the custom to sculpture, or to paint, the good shepherd carrying the sheep upon his shoulder; and we find precisely the same through all these catacombs. This is one of the most common representations; even then this was used as emblematical of our Saviour, to excite feelings of affection in the people towards him. This very brief sketch must suffice for the present.

I shall, perhaps, be expected to say something upon the subject of abuses; and, as I have already said, I am disposed to answer all difficulties. One more which I will notice is this: the charge of superstition or abuse in this practice arises, in great measure, from persons not taking the pains to understand or know the feelings of Catholics. If you go into other countries, you will find an outward demonstration of feeling, of a much warmer, of a more enthusiastic, more poetical character, than you will here; and, consequently, nothing is more common than to see these exhibitions, which should only be considered as equivalent, to what corresponding ones would be, in a more phlegmatic character; and, consequently, they are condemned as superstitious, or even as idolatrous. The fact is, that any one who has the opportunity of conversing with the people, hearing them instructed, and knowing their common belief, would very soon, however warm the outward demonstration might be, have inwardly the conviction, that the belief was such as I have laid down to you.

This subject closes the present course of lectures, with the exception of the subject of the Eucharist, which, on Sunday night, I will bring to a close.

Before, however, concluding this evening, I wish to make one or two remarks, that seem connected with the subject of which we have been treating; they relate to the vague form of declamation, which is often used in repelling our doctrines. I have not the least doubt, that this course of lectures will give rise also to others in a different sense; that is, it will be attempted to show, that the doctrines of Catholics are what is commonly called, superstitious and idolatrous, and deserving of every opprobrious epithet. All I entreat of any one who should listen to any thing of the sort is, that they will keep their ingenuous minds exceedingly cool; that they do not allow themselves to be borne away by any eloquence, however warm, however earnest, however sincere;

but for every proposition which affects the character of Catholics, they will demand proof; and if they have not the opportunity of demanding it, that they will search for a proof; that they will make a point of verifying the doctrines impugned, before they yield up their minds to the arguments by which they are attempted to be overthrown. I am confident that this method will save a great deal of trouble, because I am quite sure, that in almost every instance it will be found, that the doctrine is not the Catholic doctrine; and that, consequently, all the arguments against it are thrown away. They may be good as confuting a doctrine, but still worth nothing as confuting *Catholic* doctrines; and, therefore, I am quite satisfied, that there is no danger to be feared by us, because, in reality, if I had to choose the character of the individual who should impugn the doctrines I have been advancing, it would be precisely one who should carry on his discussion in the way I have just represented. I am confident that the time is completely gone by, when it will be possible to raise the war-cry of idolatry and superstition against us, as much as it is gone by for raising the cry of disloyalty, or want of allegiance to our sovereign. Both have had their day, and both are now past; and, I am confident, that no one can better serve our cause, no one can more thoroughly disgust those who hear him, than he who shall endeavour to found attacks upon Catholics upon such declamation, upon such grounds, such imputations as these.

Thank God, and thank the generosity and liberality of our countrymen, we may now say, that we stand openly and fairly before the public, and we are anxious not to shrink from any inquiry, but, on the contrary, to court it. We throw open our places of worship; let all come and hear the doctrines preached; let them hear the children when instructed in their catechisms, and when they are giving their answers, and see what it is that the priests inculcate upon them, and see what they are taught. I repeat, let them go into our schools, and interrogate either the masters or children; let them look into our books, let them look into our prayer-books, let them look into our theology, into all our writings and publications on the subject, and, if you please, let them even look into our hearts; for God knows we have nothing to dread, nothing to conceal. We have no difficulty in stating our belief in the simplest and the plainest terms; and, I am sure, that now no method of attacking our faith can be admitted by any sincere, by any reasonable, and especially by any generous or liberal minded man, except calm, cool investigation, based entirely upon our professed doctrines, and confuted exclusively, by not merely vague quotations from the Word of God, but a closely and strictly analyzed examination of their words.

These are merely concluding admonitions, which I wish to impress upon you. At our next meeting I shall conclude the course, with con-

sidering the most important of all subjects ; and perhaps the matter that I shall have to treat, will not enable me to offer any concluding reflections. There are a great many other observations which I should be glad to make ; a great many parts of our doctrines, of our system, upon which I would most willingly have entered, but the course is cut short by the time which was fixed, and beyond which it could not be possible for me to continue it. Therefore I only intreat again what I did before : that is, if I have appeared to touch more slightly upon some points, and appear to have omitted others, it has been solely and exclusively because I felt sensible, that every evening I occupied you longer than it was proper for me to do so, and, therefore, I have rather trespassed by endeavouring to communicate too much, than by withholding so little ; I only pray, therefore, that the blessing of God may be upon you all.

LECTURE XIII.

TRANSUBSTANTIATION.—PART I.

JOHN vi. 11.

“And Jesus took the loaves : and when he had given thanks, he distributed to them that were sat down ; in like manner also of the fishes, as much as they would.”

ALTHOUGH, my brethren, I am not accustomed to attach any great importance to such accidental coincidences, yet I will acknowledge, that it was with pleasure that I discovered, that having, in the arrangement made for the topics which I was to discuss in your presence, fixed upon this day for entering upon the Catholic doctrine regarding the sacrament of the eucharist, I find that it was precisely the very lesson proposed to us by the church in her gospel, which I had this evening to discuss ; for I cannot but hope, that the blessing of God will rest still more upon our labours, when our teaching, not merely in its doctrine, but even in its outward forms, is regulated by the authority which he has given us to teach.

Thus, therefore, I shall enter with confidence, at once upon the task which I have assigned myself ; and as the course which we shall have to pass over this evening will be rather protracted ; and as, even to do it but partial and tolerable justice, it will be necessary for me to omit many more special and digressive questions, which will present themselves in our way, I will, without any farther preface, enter at once upon the great subject which is before us : it is no other than to examine the grounds upon which the Catholic church proposes to the belief of her subjects, the most sublime, the most beautiful, the most perfect of all I have previously demonstrated ;—THE TRUE AND REAL PRESENCE OF OUR LORD AND SAVIOUR JESUS CHRIST IN THE SACRAMENT OF THE ALTAR.

That doctrine of the Catholic church, which, perhaps, of all other dogmas, has been the most liable, the most exposed to misrepresentation ; or, at least, certainly to scorn and abuse, is clearly defined in the words of the Council of Trent, wherein we are told, that “ The Catholic church teaches, and always has taught, that in the Eucharist, or the blessed Sacrament, or the Sacrament of the Lord’s Supper, that which was originally bread and wine is changed into the substance of

the body and of the blood of our Lord, together with his soul and divinity; in other words, that there is his complete and entire presence, which change the Catholic church has properly called—**TRANSUBSTANTIATION.**” Such, my brethren, is our belief; and I proceed to lay before you, in this and in subsequent discourses, the grounds upon which we hold this doctrine; which, to those who have not embraced it, appears the most incomprehensible, the most repugnant, which forms with them, too often, the greatest barrier to their uniting themselves to our communion; but which, to every Catholic, appears the most consoling, the most gratifying, in every way the most blessed portion of his peculiar creed.

Now before entering upon the arguments from holy writ, regarding this point, it is important that I lay down clearly before you, the principle which will guide me in the examination of Scripture texts. I have had, on another occasion, an opportunity of remarking, that there is a vague and indefinite way of satisfying ourselves regarding the meaning of Scripture texts, inasmuch as reading them over, and having already in our own minds a certain belief, we are sure to attach to them that meaning which seems, either absolutely to support it, or is at least reconcilable with it; and it is in this way that men, of the most opposite opinions, find their doctrines equally demonstrable in Scripture. It is certain, that there must be a key and a means of interpretation. On another occasion, when I had to look into the meaning of several passages of Scripture, I contented myself with merely laying down the general rule, that we should examine the Scripture by itself, and find a key in other and clearer passages of the one under examination. But, on the present occasion, it is necessary that I should enter more fully into the explanation of a few general and simple principles, which have their foundation in nature, and in the ordinary philosophy of common sense; and such will be the principles that I shall follow.

The ground-work of all interpretation is exceedingly simple, if we consider the object which is to be attained. Every one will agree, that when we read any work, that when we hear the discussion of another, our object is to understand what was passing in the author's mind when he wrote those passages; that is to say, what was the meaning which he himself wished to give to the expressions which he uttered. At this moment, for instance, that I am addressing you, it is obvious, from the very ordinary conventional laws of society, that I mean you to understand me. I should be trifling with your good sense, with your feelings, with your rights, if I spoke otherwise than in that way which I believe the most conducive to convey, exactly to your minds, the ideas which are passing in mine at the moment that I am uttering them. I wish, as much as possible, and this is the object of all human intercourse, to establish a link, a communication, between my mind and yours; to

transfuse into your understanding the same feelings, the same ideas which I have in mine ; and language is nothing more than the process whereby we endeavour to establish this communication. It is evident, that we have here two extremes, one of which, providing the process of communication be correct, must aptly represent the other ; that is to say, to illustrate it by a comparison, from the lines which you see impressed upon paper with a copper plate, you can reason, and reason infallibly, to those which are inscribed upon that plate ; so can you, in like manner, if you see only the plate, just as accurately reason of the impression which must be thereby produced, provided that the process followed be accurate, and tends of its nature to communicate that impression. Just so, therefore, the meaning of any person who addresses others, either in writing or speech, is to convey his meaning to their minds ; and if the processes of language be correct, except in the cases of error (for, in common conversation it is an exception, when we misunderstand one another), it follows, that the impression produced upon those persons immediately addressed, is the one which the speaker or writer wished to convey.

In other words, if we wish to ascertain the meaning of any passage, or any book which was written a hundred or a thousand years ago, we must not judge by what we may understand by such a word at present, we must know what was the meaning of that word at the time when it was spoken, and that alone is the true meaning it must have in the book. If you open an English author but one hundred years old, you find some words used in a different signification from that in which they are now employed. You find that the term *wit* is applied to general information and knowledge ; a man of wit is a man of learning. You will find, if you go back a few centuries, that many of the words, now trivial and in common use, were then dignified in the old versions of Scripture. For instance, you find instead of *canticle* the word *ballad* is used ; and if any one were to argue from these passages, the meaning of the word as it is now used, it is evident that he would err, and the only method of arriving at the true interpretation, is to ascertain what must have been the only meaning which the hearers and readers, at the time the words were addressed, or the work was written, could possibly have put on those expressions. If we find a certain meaning, and only one which they could have given to it, that meaning alone can be the true one. If we find the Jews must necessarily have attached a certain meaning to our Saviour's words, we cannot believe that he used them in any other meaning but that whereby they should understand them aright : and this, therefore, which is called *the usage of speech*, and is considered by all writers on the subject of the interpretation of the Scripture, as the true key to understanding its meaning.

Such, therefore, is the simple process I intend to follow : and I shall investigate the expressions used by our Saviour upon different occasions ; and I will endeavour to put you into the position of those who heard them, in order that you may understand what was the language he employed, and what was the only signification which they could possibly have given to it. We will see, also, how their feelings may have wrought towards leading them to the proper explanation ; and whatever we shall find to be exclusively the only meaning those persons could have attached to the expressions, *that* I shall have a right to conclude, was their true meaning ; and, in the same way, will try every objection. We will see how far these objections to our interpretation are conformable to the meaning attached to the expressions at the time they were spoken, and by that test alone shall I allow them to be tried.

But, at the same time, if we look into the mere local or historical meaning of the words and phrases, we must bear other considerations in mind—we must accurately weigh the peculiar character of the teacher—for every one has his own method of discussing a subject—every one has his peculiar form of speech ; and, therefore, it becomes us also to make a personal examination, to see whether any interpretation given can be reconciled with the spirit, with the character, with the ordinary method of him who spoke. Moreover, it has been justly observed by the celebrated Burke, that “ He who would guide others, must also, in some respects, follow ;” that is to say, no wise and good teacher will ever run counter to the natural and laudable feelings of those whom he addresses ; that if he has to recommend, for instance, an amiable and every way inviting doctrine, he will not choose to clothe it under imagery, which must necessarily disgust them with the very proposition of such a doctrine ; without sacrificing one atom of the doctrine, he must certainly never go out of the way to render it odious. Such, therefore, are the principal considerations which I have thought necessary to present to you, before I enter upon the examination of what we consider the necessary proof of the Catholic doctrine, of the real presence of Christ in the Eucharist, as contained in the sixth chapter of the gospel of St. John.

The question regarding the interpretation of this chapter of that gospel, like all others of the same nature, reduces itself to a simple enquiry into a matter of fact. We are all agreed, for instance, that is, Catholics and Protestants, that the first part of the chapter, from the beginning to the twenty-sixth verse, is simply *historical*, and gives an account of the miracle wrought by our Saviour, in feeding a multitude with a very small quantity of bread. We are also agreed in the next portion of the chapter, that is to say, from the twenty-sixth verse, so far as about the fiftieth, that in it our Saviour’s discourse is exclusively about *faith*, and then there comes immediately a difference of opinion

between us. We say that at that verse, or somewhere about that verse, a change takes place in our Saviour's discourse; that from that moment he is not to be understood as speaking of faith, but of the *real eating of his flesh*, and *the real drinking of his blood*, sacramentally in the Eucharist. Those who differ from us, consider that the same discourse is continued, that the same topic lasts till the end of the chapter. It is manifest, that this is a question of simple fact; that it is like any legal question regarding the meaning of a document; and, we must establish by evidence, whether the latter part of it continues, or can continue, the same subject as the preceding.

In the first place, I need hardly observe, that nothing was more familiar with our Saviour, than to take the opportunity of any miracle which he performed, to inculcate some doctrine that seemed to have a spiritual connexion with it. For instance, we have it recorded in the ninth chapter of St. John, that having cured a blind man, he proceeds to reprove the Pharisees for their blindness. We have it recorded in the fifth chapter, that after having raised a man who had been deprived of the use of his limbs; or, at least, who had been in a very languishing state of illness; after having raised him up from his infirmity, he took occasion, very naturally, to inculcate the doctrine of the resurrection. Again, in the twelfth chapter of St. Matthew, after having cast out a devil, he proceeds to discourse upon the subject of devils. I bring these examples merely to show, that such being our Saviour's custom, assuredly it will be agreed, that if ever he should wish for the opportunity of preparing his hearers for such a doctrine, as that of the real presence in the Eucharist, he could not, in the whole course of his ministry, have found one more suited to his purpose; for it was precisely the sort of miracle, where, by blessing the bread, he gave it a new efficacy, and made it sufficient to feed several thousand persons. He could not have found any thing more parallel to that miracle which is supposed to be wrought in the Eucharist, where his body is, in a certain way, multiplied, so as to afford food for all mankind, in whatever part of the world they may dwell. This, therefore, makes it, in the first place, not at all improbable, that if ever such a doctrine was to be taught, if such a lesson was ever to be given, this would have been the favourable moment for preparing his hearers for it.

I may remark also, by way of illustration, of the manner in which this discourse is still more naturally introduced, that the Jews asked our Saviour for a sign from heaven, and that the sign they wished was this, "What sign, therefore, dost thou show us, that we may see and may believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat." Our Saviour answers in the thirty-second verse, "Amen, amen, I say to you, Moses gave you not bread from heaven, but my Father giveth

you the true bread from heaven." I may remark, in illustration of this, that we have it laid down by the later Jews, and in one of the very earliest works after the time of Christ, that is, in a book entitled—"Midrash Coheleth," or a Commentary on the book of Ecclesiastes, that one of the signs that Messiah was to give was this; that in the same manner as Moses brought down manna from heaven, so should he also bring down bread from heaven. Now this being the persuasion of the Jews, we have it explained very naturally, why they should have fixed upon this criterion of Christ's being sent from God, in the same way as was Moses; and why our Saviour should give them a parallel to this food which had been given from heaven; that is to say, some other institution, whereby men could be truly said to be nourished, by something more excellent still than manna, by the true living bread which came down from heaven. So much, therefore, for our preliminary matter: now, therefore, let us examine the subject.

I have no hesitation myself whatsoever, in placing the transition at the forty-eighth, instead of the fifty-first verse. I will not enter into the reasons, because they are immaterial; and it makes no matter, whether we begin one verse sooner or later. My reasons are founded upon an exceedingly minute analysis of that portion of our Saviour's discourse, which is included from the forty-eighth to the fifty-third verses, compared with other discourses of our Saviour, in which I find precisely the complete form there shown, as indicative of a transition. But I will pass over these, because they would lead us to some length, and I will come at once to the point.

In the first place it may be said, "Is it possible that our Saviour, who had just been speaking of himself as the bread of life which came down from heaven, should, in the fifty-first verse, going on with precisely the same expressions, make such a complete transition in the subject of his discourse? Should there not be something to indicate a complete transition from one subject to another?" Now, to show that there can be no weight in this objection, I need only refer to another passage in our Saviour's discourses, where precisely the same transition takes place, and that is in the twenty-fourth chapter of St. Matthew. It is agreed by most modern commentators, English and foreign (and allow me to repeat a remark which I made on a former occasion—that when I vaguely say, "commentators," I always mean exclusively *protestant* commentators, because I think it better to quote the authority of such as may not be so easily refused by those who do not agree with us in doctrine): it is the opinion of all, whose works I have read, that in the twenty-fourth and twenty-fifth chapters of Matthew, there is a discourse of our Saviour upon two distinct topics; the first part being upon the destruction of Jerusalem, and the second part being upon the end of the world. Now any one would naturally ask, "Where does

that transition take place?" It is manifest, upon looking at the extremes that is at the verses in the first part of the discourse, and at the others in the second, that the same subject is not continued; but where are we to find the point of separation? Now the best, and the most accurate commentators, place it at the forty-third verse of the twenty-fourth chapter. I will just read you one or two of the preceding verses, and one or two of those that follow:—" Watch ye, therefore, because ye know not what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be ye also ready, because at what hour you know not the Son of man will come." Can you perceive any transition from one subject to another in these three verses? And yet every one of these commentators places it between the two first, " Watch ye, therefore, because you know not what hour your Lord will come:" and the next: " But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch." So that you see the same imagery is continued, the same admonition to watch, from one verse to another, and yet it is agreed, that there is a transition from one subject to another, so remote as the destruction of Jerusalem, which occurred eighteen hundred years ago, and the end of the world, which may not yet come for many centuries. Thus, therefore, is the preliminary objection at least removed, that we are to expect strong and marked transition, something like paragraphs, when our Saviour passes from one subject to another.

Now, therefore, upon what ground do I say, that in the preceding parts of our Saviour's discourse, and in the latter, he treats of a different topic? The question, as a question of fact, is two-fold. In the first place, is there a transition of the subject? and, in the second place, is that transition to the doctrine of the true eating of the body of Christ?

I believe, that in the first portion of our Saviour's discourse, he speaks of faith, and for this simple reason, that every expression which he uses throughout it, is such as was familiar to the Jews, whom he addressed, as referring to that subject at that time. Thus, for instance, we have the ideas of giving bread, of feeding, as commonly applied to the idea of teaching, or instructing, or receiving instruction; and, consequently, there was no misunderstanding them. For instance, we have it said in Isaiah, " All you that thirst, come to the waters: and you that have no money make haste, buy and eat:" and the rest—" Hearken diligently to me." Here is the explanation—" And eat that which is good"—that is, " Hearken to me," is the same as " to eat." And in Deuteronomy, quoted by our Saviour, it is said, " Not on bread alone shall man live, but by every word that cometh out of the mouth of God." Again, the same idea occurs where God uses the remarkable

figure, that "he will send a famine over the land, not a famine of bread, nor a thirst of water, but of hearing the word of God." So again, Wisdom is represented as saying, "Come, eat of my bread," and so on. We find precisely the same expressions in use among the later Jews. Philo expressly tells us, that eating is a symbol of wisdom. We are told in two or three Jewish commentaries, that where the expressions "eating" and "drinking" are used in the prophets, but more especially in the book of Exodus, they are always to be understood of doctrine. Therefore, when our Saviour simply addresses the Jews, speaking to them of the food of which they were to partake, I have no difficulty in supposing, that he could be understood by all as referring to faith in him and his teaching. But in order to contrast these expressions more strongly with those that follow, allow me to notice a singular circumstance that occurs in the thirty-fifth verse; it is grounded upon this reflection; that through the first part of this chapter you will perceive, if you read the discourse carefully, that you never once find our Saviour using the idea of eating—not *once*, not even eating of bread: I do not say eating himself, or eating his flesh, but he never uses the expression: "Whosoever shall eat this bread," or, "You who do eat this bread." But, on the contrary, he actually violates what would be considered the ordinary rhetorical propriety of language, to avoid this harsh and unnatural figure. For in every instance I quoted, and in others that I have omitted, where *hearing* or *believing* is spoken of under the figure of bread or food, it never amounts to this, that the prophet, or the person speaking says, "Come and eat my *flesh*." He says, "Eat my words—eat my doctrine," but he never uses such an expression as directed to his own person. Now in the thirty-fifth verse our Saviour avoids this, "Jesus said to them, I am the bread of life:" he does not say, "He that *eateth* me," but "He that *cometh* to me shall not hunger; and he that believeth in me shall never thirst." It would appear, that to fill up the metaphor, the figure, he should have used the words "to eat" and "to drink," as opposed to "hunger and thirst." He carefully avoids this, and substitutes another mode of speech, indicating his meaning. The phrases, therefore, from their own nature, were such as to convey to the Jews, the idea of the doctrine and belief. But supposing they had not been so plain, our Saviour himself is most careful to explain them in that sense, because the Jews make an objection. "The Jews, therefore, murmured at him because he had said, I am the living bread which came down from heaven." Their objection was not so much to his calling himself bread, as to his saying, that he came down from heaven: for they object, saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How then, sayeth he, I came down from heaven?" Now then, see how our Saviour answers this objection; he takes up

seven verses in removing it; but mark! Having observed some little difficulty about the expressions used till now, and having in the verse quoted before (the thirty-fifth), made use of the words, "Coming to him," as parallel or equivalent to "believing in him," from that moment till the forty-seventh verse, or the fifty-first, if you please, he never once returns to the idea of bread, or food, or any thing of the sort, but goes on inculcating, again and again, the necessity of believing upon him, and coming to him—phrases which have been shown to be equivalent. "Moreover," he says, "no man can come to me"—that is, believing upon me, as I before explained—"unless my Father, who hath sent me, draw him, and I will raise him up in the last day." Then he says, "Not that any man hath seen the Father, but he who is of God, he hath seen the Father. Amen, Amen, I say unto you: he that believeth in me hath everlasting life." So that he was most careful not to return again to the expression of eating and drinking; but he himself explains, that up to this moment, his conversation is of faith. Therefore, upon the principle I laid down at the beginning, finding the expressions were calculated to convey that signification, and feeling that he who spake them interpreted them in that way, I conclude he was so far treating of faith—and we must understand to be of faith.

But now, then, we come to the second part of the discourse. He closes the first part, as I consider, in the verses which I have just read to you, "Amen, amen, I say unto you: He that believeth in me, hath everlasting life." I consider, therefore, that this is a proper epilogue or conclusion to the discourse. From this moment he begins to use another form of phraseology, that which he had so carefully avoided in the first part of his discourse; and it only remains for us to examine whether these phrases, to those persons who heard them, could possibly convey the idea that he was still going on with the same doctrine, or must not have necessarily led them to believe that he was now speaking of the real eating of his flesh, and the real drinking of his blood. Such, therefore, is the inquiry—and it must be conducted precisely upon the same principles as those already laid down.

Now, I say that there are differences of language in the words that follow, such as must necessarily have made the impression upon the hearers—that is, by the true interpretation of the words—that our Saviour no longer meant to teach them the same doctrine, but quite another. In the first place, I have observed to you how our Saviour avoided carefully, and even with some sacrifice of propriety of speech, the expression of eating this bread of life: but still more of eating himself, or his own flesh, or his own person. He had even abstained, seeing that some obscurity had ensued, from using these expressions any longer; and he now, all of a sudden, returns to them, and returns in a much stronger manner, to the idea of such eating; so that, to the

hearers who had heard his previous discourse, they could not possibly convey the same meaning. He now goes on to say, "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh for the life of the world." He goes on to say, "Amen, amen, I say unto you: except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up at the last day: for my flesh is meat indeed; and my blood is drink indeed: he that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, the same also shall live by me." Now, here we have phrases manifestly upon a simple perusal of them of a totally different character from the preceding phrases; much stronger, and, of their own nature, of a more gross, if I may so say, or literal import. But let us examine the difference between the two. The first is that which I have just intimated—that up to this moment, our Saviour had evidently given up the figures of eating and drinking, and that he here returns to them, not without necessity. For if we have seen that offence had been given by them before, and that to prevent that he had abstained from them, can we believe that if he could have avoided it he would have returned to them in a still more strongly marked and characteristic form? This, then, is one evidence of a transition in the discourse to a new topic.

But there are other very singular peculiarities. In the first part of the discourse, our Saviour always speaks of this bread as given by his Father; throughout he is the bread whom the Father had sent from heaven, which the Father gives to the Jews. In the second portion of the discourse, or that which I have just read, he no longer speaks of the Father giving it, but it is always he himself that gives it. The giver consequently is different in the two cases; and we are therefore authorized to suppose that the gift likewise is different.

In the second place, with regard to the peculiarities, our Saviour, in the first part of the discourse, always speaks of the consequence of this partaking of the bread of life—it is "believing in him," "being brought to him," "being drawn unto him," "coming nigh to him." These are expressions which, throughout the New Testament, are always used as descriptive of the effects of faith; by *faith* we are said to be drawn to God. This expression, for instance, occurs in Matthew xi. 28.; Luke vi. 47; John v. 41; vii. 37. In numerous other passages where a person is said to be *drawn*, to be *brought* to Christ, it is always meant the being brought to faith in him. Such are the expressions always used in the first part of the chapter—expressions precisely characteristic of the virtue of faith, of which the Saviour, as I showed you before, was

speaking. But, in the second part of the discourse, he never speaks again of being brought to him, but of *abiding* in him, being *incorporated* with him, expressions which, when found in Scripture, are spoken of *love* and *charity*. These expressions occur in John xv. 4, 9, xiv. 23; 1 John ii. 24—27; and various other places.

Now, therefore, if we find, in the first part of the discourse, all the effects throughout it are precisely the effects which, throughout Scripture, are attributed to faith, we see a strong confirmation of what I have said, that the discourse related to faith; but when we find, in the second part, that the expressions used are those which no longer apply to that virtue, but to a totally different one—that is, love and union, by virtue of love to Christ, I am again authorized in considering the phraseology so changed, as that it applies to a different subject, it applies to something directed to unite us to Christ, not through faith, but through love. This, therefore, is another strong distinction between the first part of the discourse and the second.

But the next and most important distinction of phraseology is yet to be explained; and it will require one or two preliminary remarks. One of the most delicate points in the interpretation of Scripture, is the interpretation of its figures, its tropes, and its similies; and it is supposed that this expression of “eating the flesh of Christ, and of drinking his blood,” is nothing more than a figure, or an image for *believing* in him. If this be the case, I might observe, for instance, that if to eat Christ simply means to *believe* in Christ, it follows that the verb, “to eat,” in that case, is equivalent to the verb, “to believe.” And when, therefore, our Saviour says, we are “to eat his flesh,” substituting the equivalent, what does he mean? *To believe* in the flesh of Christ—a doctrine quite different from the other, a totally distinct doctrine, which formerly used to be inculcated in consequence of an erroneous doctrine springing up, regarding the reality of Christ’s flesh. If you substitute the equivalent, the passage has an absurd sense; for we cannot believe that our Saviour, speaking to the Jews, who were too much inclined to take the outward, the corporal, the material, the carnal view of things, visibly and sensibly standing before them, and touched by them; not having reason to fear they would believe too little in the corporal or material part of his being, but that their faith had to be grounded with regard to the spiritual—we cannot conceive that he would take such pains to inculcate the necessity of believing in the reality of his flesh, and consequently that test at once shows the metaphor to be exceedingly incorrect. But this merely in a parenthesis, before I proceed to the more important consideration.

The examination of tropes or figures, is undoubtedly, as I said, the most delicate portion of the interpretation of any book; and for this simple reason, that however it may appear to us that these are vague, that nothing is so indeterminate as figures, it is, in fact, precisely the

contrary: there is no part of any language more definite to this extent, that you are less at liberty to vary from the prescribed, the general acceptation of conventional tropical phraseology. So long as you are using terms commonly used in the literal sense, there may be some vagueness; but the moment society has fixed upon a certain tropical or figurative signification, you are not at liberty to depart from it, without risking the most complete misunderstanding in your audience. It would be easy to apply this to any ordinary admitted figure: particularly any thing in the form of a proverbial expression. I will content myself with one simple and obvious illustration. We, for instance, and mankind in general, have attached certain qualities to the idea of character possessed, we will say, by some animal. We say that a man is like a lamb; that he is like a wolf; that he is like any other animal; and to understand the meaning of this expression is easy. We know what a person means instantly, if he says that an individual who has been ill, who has been suffering pain, submitted to it like a lamb. You understand perfectly what is meant; that he was meek; that he did not complain; that he was patient under suffering. If you were to use the expression in a different manner, one which was never used by others, you would necessarily deceive your hearers. We instantly understand by the figure of a lion, a character in which there is a certain intermixture of strength and power, and, at the same, of generous and noble feeling. We understand by the figure of a tiger, great animal, or brute strength; but, at the same time, great fierceness, cruelty, and barbarity, joined with it. These two animals have qualities in common: and if, therefore, in ordinary speech, you were to say of a man he was like a lion, or was a lion, your hearers would immediately understand, from the ordinarily received acceptation, what you meant. But suppose you meant nothing more than that his limbs were beautifully formed; that he had exceeding agility, that his power of running or leaping was very great—I ask, would any body understand you? Would you not deceive your hearers? Most undoubtedly; and more by the wrong use of an ordinary admitted figure of speech, than you would by any other form of language. And for the same reason, if to indicate that a man had great strength of limb, you said he was like a tiger, you would undoubtedly be calumniating him; you would be doing him an injury before those to whom you spoke—because you would have departed from the ordinary acceptation of the trope. Thus, it appears, that if any expression in a language, besides its own natural, simple, obvious, literal acceptation, have an established metaphorical one in that language, you can have no choice of interpretation between the literal one, and the universally adopted figurative one; and you have no right to give it another and a vague sense, unless you can prove it to be in equal use.

Now, I say, that the expression *to eat the flesh of an individual*, besides

its obvious, literal, sensible, carnal meaning, had an established, fixed, invariable, tropical signification among those people whom our Saviour addressed; so that the moment you depart from the literal, you can have no choice but the figurative one.

Such is, therefore, the change of phraseology which, I wish to show, takes place here. I say, therefore, that whether we examine through the whole of Scripture, or whether we examine the language spoken at this day, which is but a dialect of that spoken by our Saviour, upon that very law whereby we know that all the customs, and manners, and feelings have not been one tittle changed since that time; or whether, in fine, we examine the very language in which our Saviour spoke at that time, the expression, to eat the flesh of any person, had affixed to it a radical, essentially figurative signification—doing by thought or deed, but more especially by false accusation—doing a serious and grievous injury to the individual. For instance, you have in the twenty-seventh Psalm this expression: “While the wicked draw near against me, to eat my flesh”—that is, as all commentators explain it—“to oppress, to vex, to ruin me.” You have it again in the nineteenth chapter of Job: “Why do you persecute me as God, and glut yourselves with my flesh”—that is, “with eating my flesh”—that is calumniating and persecuting by words, which is the most peculiar, and at the same time, most obvious meaning of the metaphor. Again, it is said in the third chapter of Micah: “Who have eaten the flesh of my people”—that is, oppress them, done them serious injury. We have it again in the fourth chapter of Ecclesiastes: “The fool foldeth his arms together, and eateth his own flesh”—destroys himself, ruins himself. These are the only passages in which the expression occurs in the Old Testament, though allusion is made to the same idea in the fourteenth chapter of Job. In the New Testament it occurs once or twice—for instance, where St. James, speaking of the wicked, says, “Your gold and silver are cankered: and the rust of them shall be for a testimony against you, and shall eat your flesh”—in the sense of giving testimony against them. So St. Paul uses the idea in writing to the Galatians, where he says, “If ye bite and eat one another.” These are all the instances in which this expression occurs in Scripture, except where it is spoken of the very act of carnally and materially eating human flesh. It has affixed to it, in every case, a determinate tropical signification—that is to say, the meaning, of doing a serious injury or harm, particularly by calumny.

The next method of investigating the meaning of this phrase is very natural—that of seeing what meaning it has among the persons who inhabit not only that country, but in the feelings and opinions of all those among whom our Saviour spoke; that is, the Arabs, who now occupy the same country. It is acknowledged by all writers upon

Scripture illustration, that their writings, their phraseology, their customs, manners, and feelings form, perhaps, the richest mine for the illustration of Scripture, in consequence of the exact resemblance which we find in every part. Now it is singular, that among these men, it is a familiar and most common form of expression for designating a calumny, to say, the person "eats the flesh of another." I have collected a number of examples from native writers, and I will just read one or two. We have, for instance, in the very law of the Mahommedans, in the Koran, this expression, "Speak not ill one of another in his absence. Would any of you like to eat the flesh of his brother, when dead? Truly you would abhor it." Now all commentators on that passage observe, that it is to be viewed precisely the same as calumniating your brother. You would not like to eat his flesh; so much, therefore, should you abhor calumny. Again, in one of their poets: "Thou sayest I am fasting; but thou art eating the flesh of thy brother"—that is to say, as all commentators understand it, "Thou art calumniating him." In *Hamasa*, another celebrated collection of poems, it is said, "I am not given to detraction, or to eating the flesh of my neighbour." "The rich calumniator," says another poet, "has taken my flesh for food, and has not been cured of his appetite for flesh." "The rich calumniator has taken my flesh for his food." We have allusion to this constantly in their proverbs, but I will only quote another poet: who says, "He has been persecuted by falsehood; they have divided his flesh among them for food." Therefore all this is completely understood, by persons conversant with this language; and it is admitted that, among the Arabs, it has no other signification than that of calumniating or wickedly accusing an individual. And observe, it is not in words that this idea rests, but in the opinion—in the mind; because, in all these various instances which I have quoted, in the originals there are a variety of phrases. It is not like any of our terms that may be figurative, and consequently lose their original idea, but literal, and in every instance there is a varied phrase, there is a different verb, used in each case—signifying, therefore, that the ideas in the mind were so conjoined, that the one conveyed the other.

In the third place, if we come to the language in which our blessed Saviour himself spake, it is remarkable that, in the Syro-Chaldaic, there is no expression for accusing or for calumniating, except to eat a morsel of the person calumniated; so much so, that in a Syriac version of the Scriptures, which was probably made in the first or second century, there is no expression throughout for devil—which, in Greek, signifies "the accuser," or "calumniator"—but "the eater of flesh." Whenever it is said that the Jews accused our Saviour, they are said to have eaten a morsel of him—to have eaten a portion of his flesh, In the Chaldaic parts of the Old Testament Scriptures, when we are

told they accused Daniel, it is said, "They went and eat a morsel of Daniel before the king." There is no other expression; and this is admitted. I could quote authorities which I have put together from all the first writers on the Hebrew and other oriental languages—such as Michaelis, Winer, Gesenius, and several others, all of whom expressly in different parts of their works, have attested that the expression does mean, and can mean no other.

Now, then, let us come to the application of this point. The Jews, so far as we have any means of ascertaining the signification which they attached to the phrase of eating flesh, had not only a literal meaning, but a figurative one—a figurative one, perfectly established among them, which signified to do a grievous injury; and especially by calumny. According to the obvious canon, or rule of common interpretation, we can have no choice. We will put ourselves in the position of the Saviour's hearers, we will place ourselves among them, and will thus enter into the minds of those whom primarily our Saviour addressed, and by whom he necessarily wished to be rightly understood. We have no choice, except the literal signification, or the only figurative one which prevailed among them. I will be bold to say, no one would venture to choose the figurative one—therefore I ask for equal demonstration, that any other expression that is proposed, was in use among the Jews, in such use as to supersede in their minds this other signification. I ask for any one single proof, that our Saviour could have used it in that sense, with any chance of being understood.

So far, therefore, for the examination of the phraseology. We find one sort of phrase in the first part of the discourse, which can be understood of faith, and which our Saviour explained of faith, and we find in the second part of the discourse, an expression of a totally different character, which no criterion that the Jews possessed, could have led them to interpret otherwise, than either in a literal sense, or that one figurative sense, from which all must recoil.

But there is another ground of manifest distinction, which is based upon the figure now used by our Saviour—that is, of drinking his blood, as well as eating his flesh. I observed that no person who is interested in having his doctrine received by those whom he addresses, could well be supposed to have used an expression in any sense that could be odious. It would appear that it contained something carnal, something against the conscience of the Jews, and the positive law of God.

Now, I observe two things:—in the first place, the simple drinking of blood under any circumstances, in any extremity of necessity, was considered a very great transgression of the law of God. In the second place, that it was considered still more than that; it was considered the greatest curse which God could possibly fix upon mankind—the par-

taking of human blood. Now, I would ask, is it credible that our Saviour, wishing to propose to his hearers one of the most consoling and agreeable doctrines, would have chosen to conceal it under such a frightful, and such revolting images: for it is obvious that he had always literal, ordinary phrases at command; and he could have simply said as he said before—"You must believe in me, you must believe in my passion, you must believe in my death, you must believe in my redemption, if you wish to be saved." There was nothing to prevent him saying this; and if, therefore, he did depart from the literal expression for a figurative one—supposing this to be figurative—can we imagine for a moment, that he would select, of all others, this, which would convey the most disagreeable and painful ideas to his hearers? This, I think, is manifestly at once repulsive. For instance, with regard to the simple drinking of blood, it was forbidden, under any circumstances, in consequence of a law much older than the Mosaic—having been one of the first statutes given by God, after the deluge, to the renovated human race. Gen. ix. 4. But in the law of Moses, we read, "If any man, whosoever, of the house of Israel, or of the strangers that sojourn among them, eat blood, I will set my face against his soul, and will cut him off from among my people." Lev. xvii. 10. We find, consequently, that it is never mentioned, except as a dreadful transgression. When the army of Saul had slaughtered their cattle in the blood, it was reported to him, that "the people had sinned against the Lord, by eating of the blood; and he said, ye have transgressed." Ezekiel is commanded to proclaim, "Thus saith the Lord God, ye have eat up blood; shall ye possess the land by inheritance?" And in the book of Judith, which, whatever may be the opinion regarding its canonical authority, is, at any rate sufficient to inform us what were the feelings of the Jews among whom it was written, it is said, "For drought of water they are to be counted among the dead: and they have a design, even to kill their cattle, and to drink the blood of them. Therefore, because they do these things, it is certain they will be given up to destruction." So that, even in the case of the last extremity of a besieged town in which there was no water, it was supposed, that should they, under any extremes, proceed so far as to taste of blood, there was no chance of God protecting them; but they were sure to be given up to destruction. But if we come to speak of eating human flesh, and drinking human blood, it was something much more repulsive, for it is never mentioned, except as the last extreme, as the final curse which God could inflict on his people. Thus, it is said, "For instead of a fountain and ever-running river, thou gavest human blood to the unjust." And again, in Isaiah xlix. 26, "I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine." And Jeremiah is commanded to prophesy,

as a plague that should astonish all mankind, that the citizens shall be obliged "to eat the flesh every man of his friend." Now with such feelings, then, I ask again, can you conceive that our Saviour, wishing to recommend the doctrine to the acceptance of his hearers, would have clothed it under imagery of such a nature as this, which had never been used by God, except on the one hand, even in its most innocent form, to express a great transgression of his law; and on the other, for the purpose of denouncing his most signal judgments and curses. I am therefore warranted from this again in concluding, that necessity obliged our Saviour to use these expressions—that is to say, that, as they were of literal meaning, as he could not possibly depart from them, wishing to teach the doctrine which had the literal meaning they conveyed, therefore he was obliged to present it, however disagreeable, however revolting it might be to his hearers, because he could not possibly present it to them in any other form: and the meaning which corresponds to this canon, to this key of interpretation, is the only literal one.

But, my brethren, hitherto we have been, as it were, going on vaguely, making use, that is, of such expressions, such means of illustration, as we could collect from other points. We must now come to the best and surest canon of interpretation.

It is not often that we have the advantage of having it recorded in so many words, what was the meaning attached to the words by those who heard them. We are generally obliged to investigate, as well as we can, and as we have done hitherto, entirely from the force of the expressions themselves, compared with the resources which we have in other quarters. It is very seldom that the hearers themselves, and still seldomer that the speaker tells us what is meant. This is, therefore, the strongest, and certainly the most convincing method of proceeding.

It is evident that the Jews, in the former part of our Saviour's discourse, when he spoke to them about coming down from heaven, and so on, had only misunderstood him so far, as to call in question his having come down from heaven. Our Saviour explains it, and goes on again and again repeating the necessity of believing in him. The Jews make no farther objection, and consequently they are satisfied that so far as the doctrine goes, there was nothing to be said against it. If they had understood our Saviour's discourse in the latter part of the chapter, to be only a continuation of the former one, why they could have had consequently no more reason to object to it, than they had before. Their only doubt had been removed, as to his coming down from heaven, and they murmured no more upon it. How comes it, therefore, that they did not feel satisfied with what came afterwards? It must be, necessarily, that they conceived he had passed into a new subject. So far as he kept up the old train of argument, they said nothing, it is only when

there is a change in the phrases, from which it is evident, they believed, that he spoke of something else, that they complained; for our Lord no sooner says, "The bread that I will give is my flesh," than they instantly murmured and said, "How can this man give us his flesh to eat?" They, therefore, who were the persons to whom primarily the discourse was addressed, did not understand that the same topic was continued which had been before laid under their consideration, and a new difficulty now arises, a difficulty grounded necessarily upon the change of the subject. Now, what was the difficulty? Manifestly the difficulty, or impossibility of receiving the doctrine. If he meant believing in him, there was nothing easier than to understand how it was to be done. They had already been satisfied that that could be done. But the very form of the expression, "How can this man give us his flesh to eat?" instantly implies that it appeared to them an impossible thing to be performed. They did not, they could not conceive, how it was to be carried into effect. This at once establishes, that they understood it in a literal sense; and not only so, the fact is agreed on all hands, for it is commonly said, that we Catholics are carnal like the Jews; that we are like the men of Capernaum; that we take our Saviour's words in a gross, literal, carnal sense. Therefore it is acknowledged, that the Jews, those who heard the words, understood them as we do. So far, therefore, we have every reason to say, that they who, in ordinary circumstances are to be considered the most sure interpreters of any expression, agreed that our Saviour's words could convey to them at least no meaning but the literal one. I say in *ordinary* circumstances, because, were you, on any occasion, to read an account of what had taken place many years ago, and there was an expression in it which was obscure, which you did not understand, and you found one who had been at the spot, and who explained it, and told you what it meant, you would take his interpretation as the sure one, because you would believe that he, being a man of those times—a man present, must have known what the speaker meant. Therefore, so far as the Jews are concerned, and so far as the hearers are the proper judges of the meaning of any expression, we have their testimony with us, that our Saviour's expressions in the latter part of the discourse, were such as could not refer to faith, on which they were satisfied, but referred to a new doctrine repugnant to their feelings, because it appeared to them impossible.

But we *need* not, and we *must* not, be satisfied with this discovery; for a great and important question arises. The Jews, I say, believed the words in the literal sense, even as we do; but the inquiry is, whether they were right in doing so, or whether they were wrong. If *they* were right in taking our Saviour's words literally, *we* also are right; if *they*

were wrong—if they had no business to take them literally—then *we* are wrong also ; and the whole question now hinges on this, to ascertain, if we can, whether the Jews were right or wrong. Now, taking our Saviour in a literal sense, we must discover a criterion by which to ascertain whether they were right or wrong.

The criterion which I propose is a very simple one. Let us examine, in the first place, all those passages of the New Testament where our Saviour's hearers wrongfully understood a figurative expression, in a literal sense ; and, in consequence of this wrongful interpretation, raised an objection to the doctrine. We will see how our Saviour always acts upon such occasions. We will then take all the other examples where they took his words literally, and were right in doing so, and rose objections upon that literal interpretation, rightly taken of the doctrine. We will see how our Lord acts in these cases. We shall thus have two rules for ascertaining whether the Jews were right or wrong ; we shall see to which class of passages our case belongs, and of course we cannot refuse to abide by such a judgment.

Now, therefore, in the first place, I say that there are eight or nine passages in the New Testament, in which our Saviour meant to be taken figuratively in what he said, and the Jews, through perversity or ignorance, took his words in a literal sense, and object, that the doctrine is impossible. I find in every one instance, without exception, our Saviour corrects them, and tells them plainly, " I do not mean to be taken in that sense ; I mean to be taken in a figurative sense." Just let us look at all the passages. The first that I shall propose to you is the well-known one of our Saviour's interview with Nicodemus, recorded in the third chapter of John. Our Saviour said to him, " Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God." Now, Nicodemus takes this just as the Jews did in our case : " How can a man be born again when he is old ?" He takes the words literally—the being born again ; and he objects to the doctrine as being impracticable, as being absurd. Upon which our Saviour instantly corrects him. He says, " Amen, amen, I say to thee, unless a man be born again of water, and the Holy Ghost, he cannot enter into the kingdom of God"—a manifest modification and explanation of the doctrine ; because he tells him, " I mean a person born again of the Spirit"—that is, spiritually being born again through the agency of water. He does not allow Nicodemus to remain in his mistake, which arose from misinterpreting a figurative expression. In the sixteenth chapter of St. Matthew, and the sixth verse, Jesus says to his disciples, " Take heed, and beware of the leaven of the Pharisees, and Sadducees." They understood him literally ; they conceive that he is speaking of bread—of the bread of the Pharisees and Sadducees. " But they thought within themselves, saying, Because we have taken

no bread." They understood him literally; he was speaking figuratively, therefore, he says to them, "Why do ye not understand? It is not concerning bread that I said to you, beware of the leaven of the Pharisees and Sadducees." You see how careful he is to correct the meaning, though no great harm could have arisen from the error, for no great doctrine was based upon it. But there is a more special circumstance with regard to this passage. Our Saviour saw that his expression was misunderstood by the apostles, and now afterwards, in the twelfth chapter of Luke, which is placed by Townsend, and all modern writers on the Harmonies, as a much later discourse than the previous one, our Saviour wished to make use of the same image. He remembered how his phrases had been misunderstood by the apostles before, and he is careful therefore to explain them. Hence, he says, "Beware ye of the leaven of the Pharisees, which is hypocrisy;" thus guarding against the recurrence of that misunderstanding which had before taken place.

Once more. In John iv. 32. Jesus said to his disciples, "I have meat to eat, which you know not of." They understood him literally; he meant to be understood figuratively. "The disciples, therefore, said one to another, Hath any man brought him any thing to eat? Jesus saith to them, My meat is to do the will of him that sent me." He corrects their mistake, and shows he was speaking figuratively. Again, in John xi. 11, "Lazarus our friend sleepeth." Our Saviour saw they mistook his meaning. They said to him, "Lord, if he sleepeth he will do well"—there is a chance of his recovery. "But Jesus spoke of his death; but they thought that he spoke of the repose of sleep. Then, therefore, Jesus said to them plainly, Lazarus is dead." No harm could have ensued from their continuing to believe that Lazarus was likely to recover, as our Saviour intended to raise him from the dead; but no, he would not allow them to take his figurative words literally, in such an insignificant case as this, and therefore he said to them plainly, "Lazarus is dead—I wish to be understood of his death, not literally of sleep." In another instance, Matthew xix. 24. when the disciples took literally the expression, "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven." Our Saviour instantly corrects them by adding, that it was "a thing impossible with men, but not to God:" they had taken the words literally, and consequently understood them as a practical impossibility. In the one case as in the other, our Saviour corrected them, and told them that he did not mean the figure of possibility or impossibility to be pushed so far; he only meant, according to human power, it was impossible, but with God all things are possible. Again, he says, "Whither I go ye cannot come." The Jews took the phrase literally, because he said, "Whither I go ye cannot come." He replies,

with great meekness and simplicity, "You are from beneath, I am from above; you are of this world, I am not of this world"—I mean "as I go to the world to which I belong, and as you do not belong to that world, of course you cannot come with me." Our Saviour explains his expression. There are three or four other expressions exactly of the same nature, but in every one of which our Saviour acts in the same way; that is to say, an objection is raised against his doctrine; he is misunderstood by the words which he meant to be figurative being taken literally, and he invariably corrects it, and lets his hearers know that he meant to be understood figuratively.

I know but of two passages which can in the least be brought against these; and the one is where our Saviour speaks of his body under the figure of a temple, and they understood it of his body; and the other is, where the Samaritan woman understood him as speaking of water literally, and he seems not to explain it. Now, if I had sufficient time to enter into the analysis of these two discourses, which would take a very considerable time, I would proceed to show you here, how both these instances are perfectly inapplicable to this case; that there are peculiar circumstances, involving a very minute analysis of the two passages which take them out of this class, and place them in two distinct classes, quite by themselves. Indeed, I would show you, that so far from going against these, they rather go to confirm them.

But, as I think that these passages together establish the rule quite sufficiently, I proceed at once to the other class; that is to say, where objections are brought against our Saviour's doctrine, grounded upon taking them literally, when he meant them to be taken literally. In the ninth chapter of Matthew our Saviour said to the man sick of the palsy, "Son, be of good heart, thy sins are forgiven thee." The Scribes took these words literally in the sense of forgiving sins, and they make an objection to the doctrine. They say immediately, "This man blasphemeth;" that is to say, by arrogating to himself the power literally of forgiving sins. What does our Saviour say? He repeats the expression which had given rise to the difficulty—those very words which had given offence. He says immediately, "Whether is easier to say, Thy sins are forgiven thee, or to say, Arise and walk? But, that you may know that the Son of man hath power on earth to forgive sins—then said he to the man sick of the palsy," and so on. You see, therefore, in the second place, that when his hearers object to what he says, taking it in a literal sense, and being right in so doing, he does not remove the objection, he insists upon being believed in a literal sense, and repeats the expression. Again, in the eighth chapter of John, our blessed Saviour says, "Abraham your father rejoiced to see my day; he saw it, and was glad." The Jews took his words literally, as though he meant to say, that he was contemporary with Abraham, and they said

to him, "Thou art not yet fifty years old, and hast thou seen Abraham?" They took his words literally, and objected to the doctrine. How did he answer? By repeating the very words which had given offence: "Amen, amen, I say to you, before Abraham was made, I am." He confirms the doctrine by repeating it again. In the sixth chapter of John, the very chapter under discussion, we have an instance where the Jews said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then he saith, I came down from heaven?" They took him literally; they objected to it; he repeats it again, he insists upon it no less than three times, that he came down from heaven.

Thus, then, we have two rules for ascertaining, whether the Jews were right or wrong. Whenever the Jews took our Saviour's words literally, which he meant to be understood figuratively, he universally explained them, and told them, and made them understand, that he only meant that they should be taken figuratively. Whenever the Jews were right in taking them literally, and objected to the doctrine, he repeated the phrases which had given offence. Now, therefore, if our Saviour in this case modifies the expression, and tells the Jews when they said, "How can this man give us his flesh to eat?" that he meant to be understood figuratively, then the passage belongs to the first class of cases, and the Jews were wrong in taking him literally, and so are we. But if, instead of this, he repeats the obnoxious phrase, then it belongs to the second class, the Jews were right, and so are we. That is a simple rule, and I do not see any objection that there can be made to it: I do not see that we can be long in perceiving to which class it belongs.

Take the three instances together. First, this one of Nicodemus, "Unless a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God." Secondly, that of Abraham, "Your father rejoiced that he might see my day: he saw it, and was glad:" and, thirdly, the passage in our case: "If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world." These are three propositions.

Now come to the three objections. 1. "Nicodemus saith to him, How can a man be born again when he is old?"—2. "The Jews said, Thou art not yet fifty years old, and hast thou seen Abraham. 3. "The Jews, therefore, debated among themselves, saying; How can this man give us his flesh to eat." The two last are exactly parallel objections.

Now for the method of answering them. In the first case, "Jesus answered and said to him, Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God." The expression is modified into a figurative one. The second answer: "Jesus said to them, Amen, amen, I say to you, before Abraham was, I am." Now let us see to which of these two answers has its parallel. 3. "Then

Jesus said to them, Amen, amen, I say to you: except you eat the flesh of the Son of man, and drink his blood, ye shall not have life in you."

Does our Saviour modify the expression? Does he say, "Unless a man eat my flesh figuratively, in spirit," as he did to Nicodemus? Or does he repeat the very expression? If he does, it belongs to the second class of passages, to those passages where his hearers were right in taking him literally, and objected to his doctrine on that ground; and, therefore, I conclude, that the hearers of our Saviour, the Jews, are proved, by the methods universally followed by our Saviour, to have been right, in taking the words in their literal sense. If they were right, we are also right, and we are warranted also in taking that interpretation.

After this argument, I need only proceed in as summary a way as possible, to examine and to analyze our Saviour's answer, because I am not content merely with saying, that our Saviour repeated the phrase, thereby showing that the Jews were right, but I am anxious that you should see in what way he repeats it, and what peculiar circumstances there are to give extraordinary force to his answer.

The first is, that it is now proposed under the form of a precept. We all know, that when a command is given, the words should be necessarily literal and simple; there should be as little figure as possible; all should be conveyed in the clearest and most easily understood sense. Now our Saviour goes on to give a very important precept, one to which a most solemn sanction is attached, and also a penalty for its neglect; for he says, "Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you." Here then is a precept, with eternal life to be lost or gained by doing something. Can we believe, that our Saviour clothed it under such extraordinary images as these are shown to be, and that he made use of such strange phraseology in laying down a precept, to the observance of which eternal life was to be attached, and by the neglect of which eternal punishment was to be incurred? What are we, therefore, to conclude? That this is to be taken in its strictest and most literal sense. And this becomes still more evident when we observe, that it is proposed in a two-fold form, in a *positive* and in a *negative* shape, for our Saviour says, "Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life." We have, therefore, the precept with its promise, and we have the neglect with its threat. Now this is precisely that form which is used by our Saviour in instituting baptism, where he says first of all, "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned." It is this form, therefore, which is used by our Saviour in

inculcating a precept of the first rate importance. Such, therefore, we must believe this one to be; and, in the same way, being a precept, we must take it literally.

In the second place, our Saviour now goes on to make a distinction between eating and drinking; to mark, in a very striking manner, the difference between eating his flesh and drinking his blood, over and over again. But if there be a figure in this, there should be no distinction between eating his flesh and drinking his blood. If it is meant simply of believing, no doubt it is precisely the same thing; it is immaterial which should be the symbol of everlasting life. This distinction still further confirms, that he meant to be understood literally.

In the third place, when he gives a very strong asseveration, such as the expression "Amen, amen;" which is always used when a particular emphasis, a particular weight is meant to be given to words; it should be held, that it should be taken in the most simple and obvious signification.

In the fourth place, it is even a qualifying and determinating phrase, for he says, "My flesh is meat indeed," *truly, verily* meat; that his blood is verily drink. This surely should go far to exclude the idea that it was only figurative meat, figurative drink. When a person says "verily, truly," we are to understand him literally, if it is possible for the language to express literal signification.

Finally, to pass over a great many observations, our Saviour uses that exceedingly strong, harsh expression, "He that eateth me," a phrase which has something almost, I should say, painful, even when repeated, however spiritually understood. We can hardly conceive that he would make use of such a strong, marked expression, so much at variance, not only with the formularies used in the preceding portion of his discourse, but also with the passages quoted from the prophets and others, whenever he discoursed of this doctrine, or delivered precepts, or anything of the sort.

This very concise, almost superficial analysis of our Saviour's answer (for I might have filled up every one of these items by considerable illustration from other passages of Scripture), goes still further to confirm the result at which we have arrived, from the examination of various illustrations that have any weight in determining the meaning of our Saviour's expressions. But now we come to another expression: the disciples immediately said, "This is a hard saying;" a hard difficulty; meaning, it is a disagreeable, an odious proposition. It is in this sense that such an expression is constantly used by classic authors. For instance, it is said in one classical author, speaking of the example of any one, who stood so closed in that he had no chance of escape, "This is a hard saying," using precisely the same Greek word which is used in this passage, that is to say, it is one repugnant to human feeling,

and difficult to be observed, difficult to be practised. In the same way a Latin writer, speaking of the necessity of destroying a wicked portion of the community, observes, "This is a hard saying, this is a hard doctrine"—it is painful, it is not easy for human feeling to reduce it to practice. This, therefore, is the meaning of the disciples answer, "This is a hard saying, who can hear it," that is to say, it is impossible for us any longer to associate ourselves with, or to be the disciples of a man, who can teach us such doctrines as these. I will ask, therefore, if you can understand it to be merely of the necessity of believing in him?

But what is our Saviour's conduct to the different people interested in this conversation? In the first place, what is his conduct to his disciples? Why, that he allows all who did not believe his doctrine to go, he dismisses them at once, he allows them to walk no more with him. Can we possibly imagine, that if our Saviour was at that time only speaking in figures, and if they misunderstood him, he would allow them to be lost, perhaps lost for ever, in consequence of this refusal to believe a doctrine which he had never taught? If they left him on the supposition that this was a hard, harsh, painful, impossible doctrine, and yet he had been preaching no such doctrine, and it was a mere misunderstanding; can we suppose, for a moment, that he would not, in that case, have corrected them? Yet he did not, but he allows them to depart.

Again, what is his conduct with his apostles? They adhere to him, they remain faithful. They are evidently under the same embarrassment; but they give up their own opinion, they give up their natural feelings, and say, "To whom shall we go? thou hast the words of eternal life"—we believe your word—if we leave you upon this doctrine, we know not what is to become of us—whatever you say we are willing to believe. But they manifestly did not understand it then, and he receives them upon this test—"Have I not chosen you twelve"—that is to say, "You are my faithful ones, you do not abandon me like the others, you do not understand my words, but have continued faithful to me, in spite of the difficulty to your belief."

Now to place the whole of this doctrine, the two respective interpretations of this chapter upon a simple, palpable footing, there can be no doubt, I suppose, that every portion of our Saviour's life may be considered a true model of what we should practice; that whenever our Saviour acts in any capacity he is the most perfect, the purest model which we can propose to any one's imitation. Our Saviour is, on this occasion, discharging the office of a *teacher*, and he is, consequently, the model of a teacher. Supposing, therefore, that a bishop, we will say of the established church on the one hand, and a bishop of a Catholic church on the other, wished to present to the pastors of his respective flock the example of our Saviour, here is a model how they were to act

in teaching. The one would have necessarily to speak thus, "When you are teaching, for instance, your children the doctrine of the Eucharist, laid down in the strongest terms that could lead those that hear you, to take the words literally, and say, in the words of the church, 'The body and blood of Christ are verily and indeed received by the faithful in the Lord's supper;' if they say to you, 'But this is the doctrine of popery, this is the Catholic doctrine'—follow the example of your Saviour, repeat again and again to them the doctrine which they understood in a wrong sense, go on again and again, insisting upon precisely the same phrases, and by this means you will certainly clearly imitate the example of our Saviour." In other words, supposing you wished to give an outline of our Saviour's conduct, to one who, perhaps, did not believe in his divine mission, you would say, that our blessed Saviour, therefore, was in the habit of teaching with the greatest meekness and simplicity; that he laid his doctrines open to the people in the clearest manner; that when, on any occasion, our Saviour discovered that they misunderstood his phrases, that they took them in a literal sense, when he meant them to be taken figuratively; that it was universally his custom, with the greatest meekness and simplicity, to explain and to remove the difficulties, to take away all their objections, by stating to them simply, that he meant to be understood figuratively; but that, upon this occasion alone, he thought proper to depart from this rule. When in this instance they understood his words literally, though he was only speaking of faith, and they objected to them, he went on again and again repeating the same expression which had given offence; that he would not condescend to explain his words, even to his chosen disciples, that he allowed them to go away and walk no more with him. He would not enter into an explanation, even with those chosen few who abandoned all for him, who, on this occasion, gave up their judgment to his own guidance.

But in the Catholic explanation of this chapter, the whole is consistent, from the first to the last, with the character of our blessed Saviour. We find he had to teach a doctrine, and he lays it down in the clearest, and most literal, and obvious forms of expression; the simplest and most literal words. Objections are raised, the doctrine is pronounced impracticable, it is pronounced absurd. Our Saviour acts precisely as he did on every other similar occasion. He goes on repeating the expressions which had given offence, to show that they must be received in spite of all this difficulty, proving that he came not to create a party, or gather round him a multitude of men, but to have men in his society and subject to him, who would be willing to be led to any doctrine that he might teach, however repulsive it might be to their own feelings. He allowed those who would not rest on his bare word to depart from him, he would not soften down the rule of faith; nay,

more, not even with regard to his apostles. Such is the perfect consistency of the character of Christ, as shown in our interpretation; whereas the other runs counter to every thing we read and know of him, in his whole divine mission.

You will say, that thus far I have had the argument in my own way; I have not examined the ground upon which Protestants profess to differ from us. Now I observed from the beginning, that there could be only one true meaning of the words and phrases. If our interpretation be true, the other is excluded, and I have a right to demand a clear, full, complete demonstration on the other side, of what they hold up to us as the interpretation of the chapter; and they must prove, that the Jews could have understood in their time, in their language, the expressions of our Saviour, in the meaning which is attached to them by others, as in contra-distinction to ours. Therefore, upon this simple ground it is, that I cannot consider myself bound to go into an examination of the sentiments on the other side. Mind—I did not lay down a proposition, and then begin to prove it, but I have gone by inductives, gone by a simple analysis of the texts. I have ascertained, *a priori*, from such grounds as I have a right to use, what is the exclusive meaning of the words and phrases; I have confined myself to that, and I have found, that the results of the investigation give me the Catholic interpretation; and, on this ground, therefore, I accept of that interpretation.

But I do not wish to conceal any thing, or to shrink from any argument that may be brought, or any objection that may be made; and, therefore, I have taken some pains, I will say, *considerable* pains, to look through the works of different divines of the Protestant communion, who have defended their opinions on this subject, and to collect what are the grounds on which they object to the Catholic doctrine, and on which they build or base the figurative interpretation of this passage.

I need hardly remark to you, that a certain number of divines, of the Church of England, Drs. Sherlock, Jeremy Taylor, and others, interpret this chapter of the Eucharist. Even those who may appear to differ from us, with regard to the nature of Christ's presence, do interpret it of the sacrament of the Eucharist. I might, in confirmation of the line of argument I have followed, quote to you the authority of two Protestant divines, two of the most learned of modern Germany. One is Dr. Tittman, who, in his examination of this passage says, "It is quite impossible to prove, that our Saviour could have possibly been speaking of faith, upon any interpretation which the Jews could possibly have put upon these words. If we look to the meaning that the Jews could attach to the words, it is impossible that they could have understood this latter part of his discourse as regarding faith." I

quote the passage with more satisfaction, because I have been surprised at the assertion of Townsend, who says, "The Catholics ground their interpretation of the sixth chapter of St. John, upon the literal meaning of the expressions introduced in the sixth century; but they ground it on expressions taken literally, which the Jews were in the habit of taking figuratively; and we may receive great light from looking at the Jewish form of expression." That is very true, I agree with him, that we do receive great light; and, I trust that I have shown you, that we do derive great light from an examination of the expressions of the Jews. But it would have been fair if this clergyman, a person of reputation as a learned man, had brought some examples where this expression, of eating the flesh of a man was used figuratively by the Jews. I should have been extremely obliged had he brought one, because it would, at least, have given a little variety to the argument that we are obliged to go through, by having something of interest to go into. The only instance I ever saw brought, is one quoted by Dr. Lightfoot from the Talmud, and which is so exceedingly absurd, that I have taken the pains to examine the authority of Jewish commentators upon it, so as to prove it manifest, that his interpretation is incorrect. It is said in one of the old Treatises, "That there would be no Messiah in Israel, because the Jews had ate him in the time of Hezekiah." Therefore he says, "Here we have an expression of Messiah being eaten, and no difficulty about it." Now the expression is absurd, because it says, that the consequence of this eating was, that the Messiah would not come. The fact is, the Jews have a commentary upon that passage, which expressly says, "The meaning of this expression was, in the time of Hezekiah, that they would eat of abundance in the times of Messiah; consequently, they themselves allow it is an exceedingly obscure phrase, a meaning which nobody knows. Of course that can be of no use in the interpretation of this passage; but I only wish to remark, what unfairness there is in saying, that the Catholic doctrine is founded upon the literal interpretation of a passage, used merely in a figurative sense by the Jews, and not to bring any examples of it, because all turns upon authority. But Dr. Tittman, who is of great authority in a theological enquiry, says, "The expressions here used, could not have been employed by our Saviour; if he wished to be understood by the Jews of faith," and he is a Protestant writer.

The other individual, one on whose commentary I shall have to say a word just now, and who is better known than most other writers upon Scripture in Germany, Professor Tholuck, of Halle, undoubtedly one of the most learned commentators at the present day; a person, of whose deep acquaintance with languages, and all the philological parts of biblical literature, I can speak personally, says, "It is manifest, from

the moment the word flesh is given, that a change takes place in our Saviour's subject." These, therefore, are authorities much in confirmation of what I have advanced.

The objection, as I have observed, I have taken some pains to discover, and I have been surprised at finding, that the grounds upon which our interpretation is rejected, are so exceedingly superficial. I will take one divine, who has summed up, as it were, in a very few pages, what he considers to be the Protestant ground of this interpretation. I allude to, Dr. Beveridge, who has pithily summed up all the reasons why this chapter is not to be interpreted of the Eucharist. The first argument is the one given as decisive from Woolfius, Blomfield, Scott, and several other commentators. I will give the objection, and, at the same time, the answer, in the words of Bishop Sherlock. He says, "The only objection I know against explaining the words, *flesh of Christ*, of the Lord's Supper, is because the sacrament was not yet instituted, and, therefore, neither the Jews nor his own disciples, could possibly understand what he meant. There are several answers to this, as our Saviour said a great many things to the Jews in his sermons, which neither they nor his own disciples understood when spoken, though the disciples understood them after he had risen. Suppose we should understand this 'eating the flesh and drinking the blood of the Son of man,' of feeding on Christ by faith or believing; yet they could understand this no better than the other. It is plain that they did not, and I know not how they should. For to call bare believing in Christ, 'eating his flesh, and drinking his blood,' is so remote from all propriety of speech, and so unknown in all languages, that to this day, those who understand nothing more of it but believing in Christ, are able to give no tolerable account of the reason of the expression." This, therefore, is a simple and sufficient answer. If our Saviour had been speaking of faith, or belief in his passion, as he was not dead, and the Jews did not know that he was to die, unnaturally it could not apply to that.

In the second place, in the same way as our Saviour spoke to Nicodemus of baptism, though baptism was not instituted, therefore there is no reason to say, because the Eucharist was not instituted, therefore it was not spoken of the Eucharist; he could speak of the Eucharist before it was instituted as well as of baptism. I think that is a sufficient answer to the objection. I do not think, even if I gave you no answer at all, that it could be put against the line of argument and minute analysis which I have followed this evening.

A second reason for the discourse being taken figuratively is, that our Saviour says, that those who eat his flesh shall live, and that those who do not eat it shall die. "Now living for ever, being saved or not, does not depend on the Eucharist." This is what Dr. Beveridge

argues ; and, therefore, Christ cannot be speaking of the Eucharist. To this there is a very simple reply. There are conditions annexed to every promise. When our Saviour says, " He that believeth shall not be condemned : " does he mean that there should be nothing more than a simple belief on him ? Does he mean that that is all that is to be done ? Is not man to keep the moral law ? Is not man to keep the commandments of God ? Therefore our Saviour means, he that does not believe, with the proper accompaniments of such faith, a faith which produces fruits, a faith which produces good works. There is a condition necessarily annexed to the precept. So here ; he that eateth shall not necessarily live, if he eateth not worthily. This is to be the condition included.

Now these are literally the only three grounds which Dr. Beveridge, in his *Theological Sermons*, gives for rejecting the Catholic interpretation, that the sacrament was not yet ordained ; that it is said, that he that eateth not the bread shall die, and every one that doth eat thereof shall live. These are literally the only objections that have been made by him.

I cannot, however, conceal another, and that is one by a professor, whom I just now mentioned, Professor Tholuck. It is a singular instance, showing how a man may be led away by previous opinions, and how Scripture is interpreted according to a creed, by those who profess to take their creed from Scripture. Professor Tholuck, after summing up his objections, and I do not know any weaker arguments against the Catholic interpretation, concludes in these words, " Finally, if this is to be interpreted of the Eucharist, it would prove too much, because it would prove the Catholic doctrine." So that a Protestant commentator, in a Protestant University, professing to draw his doctrines from the Scriptures, assumes, that such an interpretation cannot be the true one, because, if it were the true one, it would prove the Catholic doctrine. Thus, at least, we have his acknowledgment, that if the discourse is to be understood of the Eucharist, it does prove the Catholic doctrine : but, certainly, a more glaring piece of special pleading, of illogical reasoning, perhaps, can hardly be produced from the work of any commentator ; and yet, as I said before, I can speak to his being a man of the most accurate information on all philological subjects, and of the most persevering research.

There is a popular objection which I need hardly mention. It is founded on those words where it is said, " The flesh profiteth nothing, it is the Spirit that quickeneth." I say nothing about it, because every modern commentator, British and foreign, agrees, that these words have no reference at all to the spiritual, or the material meaning of this chapter ; and because, in the whole of Scripture, in twenty or thirty places, wherever the words Spirit and flesh are opposed the one to the

other, the meaning is, that the carnal man and the spiritual man, that is to say, human motives, human feelings, and the guidance of faith, and the teaching of the Holy Ghost, are in opposition to each; therefore our Saviour says, "The flesh profiteth nothing," that is, it is not human passion, they are not human feelings that are to guide men in doctrines of this sort, but it is to be the teaching of the Spirit, it is to be that higher order of understanding which faith, submitting to the doctrines of God, can alone give.

This concludes, so far only the first or preparatory part of the argument, in favour of the doctrine of the blessed Eucharist.

In order that the method I am about to pursue may be well understood, I wish, before concluding, to tell you in what manner I intend to proceed. I consider the subject of the REAL PRESENCE of such very great importance, that I wish as little of it as possible to be lost by any of us. It is obvious, that on Sunday evenings there is a much greater assembly than at other times; consequently, if I continued this topic on Wednesday and Friday, I should deprive many who might be willing to hear the conclusion of this important subject, of the benefit of listening to it; therefore, my plan will be to continue the subject of the Eucharist on Sunday evenings, taking up other subjects in the interim.

All I entreat, therefore—for it is not necessary that I should make any further remarks—is, that what I have said should be weighed by those who have not, perhaps, been in the habit of hearing the doctrine stated, with all the impartiality that they can give it. I need not state, that I shall be most happy, in any form in which it will be in my power, to meet any special objection of any individual, if I can possibly be made acquainted with it. I shall be most happy to offer an explanation. If I have appeared to any one to omit any thing, I can only say, that I have not done it from having met with any one single point which I had any reason to dread; I am not conscious of having glossed over one part of the argument, and if I have appeared to hurry over it hastily, it has been from the fear of detaining you too long.

LECTURE XIV.

TRANSUBSTANTIATION.—PART II.

MATTHEW xxvi. 26—28.

“ And while they were at supper, Jesus took bread and blessed, and brake, and gave to his disciples, and said, Take ye and eat ; this is my body. And taking the chalice, he gave thanks ; and gave to them, saying, Drink ye all of this, for this is my blood of the New Testament, which shall be shed for many for the remission of sins.”

IN my last discourse regarding the blessed Eucharist, I entered at length into an examination of the sixth chapter of St. John, which I considered as an introduction to the institution of the blessed Eucharist ; and I endeavoured to show you, from the expressions there used, and from the whole construction of our Saviour's discourse, and from his conduct both to those who disbelieved, and those who believed his words, that he truly did declare that doctrine upon the subject which the Catholic church holds—that is to say, that some institution was to be provided in his church, whereby men would be so completely incorporated with him, as to be truly made partakers of his sacred and adorable body and blood, and so applying to their souls the merits of his passion.

According to my promise, therefore, I proceed this evening to examine the much more important passages which speak of the institution of this heavenly rite, and to see how far from these words, we may draw the same doctrines which we discovered in the promise ; that is to say, that Christ really did institute some sacrament, some means whereby men might participate of his blessed body and blood. Before, however, proceeding at once to what must form the principal topic of discourse this evening, it is necessary, from different considerations, that I should turn back, and go over some of the ground which I passed at our meeting last Sunday evening.

In the first place, I wish merely to remind you, that the system which I then followed, was to analyse and to examine our Saviour's expres-

sions, to see what was the only meaning which they could possibly convey to those who were his immediate hearers ; and I showed you how, in the first part of the discourse, he used no expressions but what might have been applied to faith ; that in the second part he made use of a totally new phraseology, which could not possibly convey to his hearers the idea that he was continuing the same topic ; but which, on the contrary, according to all usages of speech, must have brought them to the conclusion, that he had been promising to them the eating of his body, and the drinking of his blood ; and that, under the most awful threats, he commanded them to partake of these solemn and sacred elements.

I likewise took some pains to examine the form of our Saviour's answer, to discover, if possible, some criterion of the correctness of the views which his hearers had formed ; and in making this analysis, I produced two classes of passages, in which our Saviour answered difficulties raised against his words. In the first place, from his meaning being mistaken—what he intended to be figurative being taken literally ; and, in the second place, where no mistake regarding his meaning was formed, but objections were raised against his doctrines, on account of their very character : and then, comparing the two classes of answers so obtained, I showed you, that our Saviour's reply in the sixth chapter of St. John, belonged manifestly to that class where his meaning was perfectly understood, but objections were raised against his doctrine on account of the difficulties it presented.

But I feel that in this, and in other parts of my subject, there may have appeared to be a certain deficiency, and it is my object to supply this before I proceed further. I am anxious, as much as possible, to remove any doubt which may remain in the mind of even one individual ; and when I can, on any occasion, discover that any portion of my reasoning has been at all misunderstood, I have also reason to fear, that some mistake may have been committed by many with whose existence, in only a few cases, I may have become acquainted ; and, consequently, I am anxious to supply any deficiencies of this sort.

That portion of my argument in which I was obliged necessarily to be extremely compendious, was in the reply to objections. After having detained you for upwards of two hours, I naturally was anxious to draw my discourse to a conclusion ; and the consequence was, that I may have appeared to fly, as it were, or to wish to escape from the texts which are urged on the other side. I wish, therefore, to remove this impression which I believe has been made upon some, by entering a little more in detail into the only points on which I think such criticism could have been made ; and one of them was precisely regarding the argument I have just related. I brought eight passages, in which our Saviour replied to the Jews, who had mistaken his figurative expres-

sions, viewing them literally, and where he told them that they were mistaken, that he was to be understood figuratively; and I pointed out myself one or two passages which might be considered to stand in opposition to this classification, and one or two in which it might appear that our Saviour departed from this course, though I foresaw, from the quantity of materials that were still to be treated of, that it was impossible, without cutting essentially short the thread of the discourse, and interrupting the line of argument I was following, to diverge, to meet such difficulties, and to explain such passages.

However, upon consideration, I think it right to notice the only one which can be considered of any importance; and so far was I from any desire to avoid it, that I had actually noted down the heads of my observations; and, indeed, written them out with some degree of detail; and I have only, therefore, to do to-night, what I should have been very happy to have done on Sunday last.

The only objection to this classification which I think can be considered worthy of notice, is the second chapter of St. John, and the nineteenth verse: "The Jews asked our Saviour for a sign of his authority," after he had driven the tradesmen from the temple, who were engaged there in their unlawful traffic. Thus he said to them, "Destroy this temple, and in three days I will raise it up. The Jews then said, Six and forty years was this temple in building, and wilt thou raise it up in three days? But he spoke of the temple of his body. When therefore he was risen again from the dead, his disciples remembered that he had said this; and they believed the Scripture, and the word that Jesus had said." Hence it appears that our Saviour spoke figuratively of his body, and under the figure of a temple; the Jews understood that he spoke of the temple itself. They consequently found fault with this expression, and yet he did not undeceive them; for so far were they from being undeceived, that at his passion they brought this very expression as an accusation of blasphemy against him, as if he had conspired against the religion and the temple of the Jews. I will beg leave to read the remarks which I had prepared, for the purpose of showing that it was not from any wish to avoid the difficulty, but it was merely because I saw there was not time, that I did not enter into it.

1. In the first place, I will commence by remarking, that the phrase used by our Lord in this passage, if referred to his body (of which I will show you just now there is considerable reason to doubt), was one in such ordinary use among the Jews, that he in nowise departed from the established forms of language. Nothing was more common among those nations who had imbibed the oriental philosophy, as it is called, and among the Jews, than to consider the body as a vessel, a house, a tabernacle, or temple. Isaiah calls it *a house*, and Job, *a house of clay*. It is styled a tabernacle, or dwelling-place by St. Paul; and his words,

as Dr. Lardner has observed, are strikingly illustrated by Josephus, who, as a pharisee, was necessarily versed in the mystic language of that philosophy. The same expression is to be found in Nicander, Hippocrates, and other authors. The late Dr. Munter has added some other examples from Spohn and Wheeler's inscriptions, and concludes, "This form of speech, without doubt, was taken from the disciples of the oriental philosophy." In fine, it is repeatedly called *a temple* by St. Paul; and Philo, and several other philosophers, make use of the same image. So far, therefore, suppose our Saviour to have been speaking merely of his body, he used a phrase in common usage among the Jews, and one easily understood, quite distinct, therefore, from the class of phraseology in the sixth chapter of St. John, which I showed you they could not understand in that way. Hence, those commentators who adopt the ordinary explanation of its referring only to the resurrection, suppose two things which remove it still further from the point. First, that our Saviour decided the meaning of it, by pointing, with his finger, towards himself. That is the opinion of Bishop Newcomb, and other commentators, but I do not think it has much force: and secondly, that the Jews did really understand Christ correctly, and that it was only malignity which made them raise an intentional objection to his words, as St. John does not say, they did not understand his words, but only says, they did not *believe* them; they did not see how he was to be raised, until the event proved it. So far there is a distinction between one phrase and another; the Jews could naturally, and did naturally make a mistake. But, in the sixth chapter of St. John they could not naturally mistake him, because it was a phrase in common use.

2. In the second place, there is a great difference between the two passages in this respect. In the sixth chapter of St. John, our Saviour is delivering a *doctrine*; in the second chapter he is delivering a *prophecy*. Now it is the nature of a doctrine, that it should be understood by those to whom it is delivered; it is the nature of a prophecy that it should not be understood till its fulfilment. Our Saviour when he explained this doctrine, whether it was of faith or of the Eucharist, must have wished those who heard him to understand the doctrine; but when he foretold his resurrection, it was not to be expected that they could understand it, till the event had taken place; for every prophecy is in its nature obscure, and it is essential to a prophecy, that it should not be understood by those to whom it is addressed, but by those in whose presence it will have its accomplishment. Therefore, there is again strong reason why our Saviour was not to be expected to explain himself here, because he was not teaching a doctrine, but only giving a prophecy.

3. But, in the third place, there is another and still more important consideration. I have never said that our Saviour was bound to answer the cavils of the Jews; I have only taken the rule from passages where

he did answer. Now, in this case, he did not answer one way or the other; it belongs, therefore, to neither of the classes to which I have adverted. It is a class apart which we cannot consider, because we wish to know how our Saviour answered the people when they made an objection in a certain form; and we can derive no rule as to how he answered from those passages where he did not answer at all. St. John does not tell us that he gave any answer, and he concludes himself by saying, "They did not believe the point till he had risen from the dead." Therefore, having wished to establish a class of passages where we see our Saviour's conduct in answering difficulties, in order to compare passages, where no answer is given, it cannot be fair to produce one about which there can be no reasoning whatsoever, inasmuch as no answer whatsoever was proposed. This, therefore, forms an extraordinary exception, and cannot, by any means, be classed under the other two.

4. But, in the last place, I would ask, is it so certain that our Saviour did not speak of the temple, that they did not understand him rightly? I should have little hesitation in saying that he did; and that is the opinion of several commentators, Storr, Suskind, Schott, and many others, but I should rather propose it under a different form.

In the first place, the circumstances under which our Saviour spoke in the temple, very naturally suggested the proving of his power or authority over the temple which they required. They wanted to know what authority he had for jurisdiction over the temple, and for driving the people out. He said "My power or authority is such, that if this temple were destroyed, I could myself in three days build up another;" and, therefore, the proof should be referred necessarily to that object.

But, secondly, he used the epithet "*this*," in witness of the possession attributed. "I will destroy *this* temple made with hands, and raise up another not made with hands." It is manifest that the words must have been spoken of the real temple, because of his body he could not say it was made with hands; it was not an epithet that could apply, and there is no reason for supposing that he added the epithet, because the expression is a very common one, and it could not add the least to their information; but, on the contrary, it would only make the passage more obscure; because his saying I will raise another temple not raised with hands, would also imply that he did not mean a material temple of the same form. Therefore, though there can be no doubt that our Saviour did allude to his body, inasmuch as he used an expression applicable to his resurrection—that is, fixing the term to three days—and used the very words "raise up," which would apply to his body, and a "temple not made with hands"—though these expressions show that he really did mean to have reference to his body, yet at the same time, it seems almost necessary to suppose, that there was also a real allusion to the material temple; and that he meant, in this way, the

temple which is emblematical of religion. "Destroy this temple," and of course with it the religion (for the accusation of the Jews was tantamount to it, that by destroying the temple he meant the religion with it), "and I will raise up another, not made with hands," that is, not of this world, an epithet used by Paul in speaking of heaven, "I will give you a temple of a superior and more spiritual character." In this way only can we explain the meaning of the passage fully. The Jews did not misunderstand our Saviour, though they did not fully understand him; for the full understanding would come with the fulfilment of the prophecy.

Another passage, and, perhaps, one that may be considered by many of my hearers of more importance, and which I was compelled to pass over rather slightly, is a text that is very often considered as quite sufficient to overthrow the whole of the Catholic interpretation of the sixth chapter of St. John, and to establish the spiritual interpretation as alluding only to faith; I mean the sixty-third and sixty-fourth verses, where our Saviour says, "The flesh profiteth nothing; it is the spirit that quickeneth. The words that I have spoken to you are spirit and life." It is argued from these words, that our Saviour clearly says, "I do not mean to be understood of the material eating of flesh; the flesh can profit you nothing, it is the spiritual meaning of my words to which you are to attend. These words which I have spoken to you are of spiritual meaning, and, as such, must be interpreted. I passed over the text hastily, merely contenting myself with saying, that it was given up completely by all modern commentators; and that a reference to other passages of Scripture, where the same expressions occurred, would sufficiently prove, that it could not allude to a spiritual meaning, or any thing of that sort, but simply meant to express an opposition between the carnal man and the spiritual man. However, I have cause to think, that this portion of my reasoning to some, was not quite satisfactory; and, therefore, I intend to enter into it with a little more detail, though it will still further delay us, in reference to the more important object which we have to discuss this evening.

It is often supposed, that this passage has the meaning which I have just explained. Now, in the first place, it would be exceedingly unfair for any persons, who saw the method, the exceedingly detailed method, in which I examined every phrase in the discourse of our Saviour, at once to satisfy himself, that all that reasoning was to be overthrown by any vague signification which he might choose to attach to another passage. I have a right to require of him, that he will examine these words in the same way that I examined the other passages (I cannot take any thing for granted), by examining parallel texts. Can he satisfy himself upon his part, that the words "flesh and spirit" are so applied here, as to give the meaning which he supposes? I ask, in the first

place, what does flesh mean here? Does it mean the flesh of our Saviour? In the former part of his discourse he has spoken of flesh, meaning certainly his own flesh, whether spiritually or materially understood. Does he mean to say, My flesh profiteth you nothing, it is only my spirit? If the flesh means the flesh of our Saviour, I conclude that the spirit means the spirit of our Saviour; and, consequently, we have to say, that the words which Christ spoke are his spirit. You see the substitution we make in the sense. It is evident, therefore, as the flesh and the spirit are opposed, if you take one in the sense of the flesh of Christ, you must mean the spirit as opposed to his flesh, and mean the spirit of Christ. "The flesh profiteth nothing; it is the spirit that quickeneth." Then go on, "The words that I have spoken to you are spirit and life:" that expression establishes the preceding verse, for the substitution will not do. Will any one understand by the word flesh, the literal sense? Does it mean the literal sense? And does the spirit mean the spiritual sense? Because, if you reject the argument in the other part of the sentence, and say, our Saviour, when he expresses himself in these words, "My words are spirit and life," means to say, that his words are to be spiritually taken; and when he says, "It is the spirit that profiteth," he means the spiritual sense of his words; then the flesh must be opposed to this, and flesh must mean the literal or material sense. I ask any person who reasons thus, to find one passage in the whole of Scripture, where flesh is so used. You have no right to assume that a doctrine is wrong; and, therefore, this must be the explanation of it. You must show, that by those who heard our Saviour, this was taken as an explanation of all the preceding verses. Now, on the contrary, I find the expressions, flesh and spirit, opposed to one another in innumerable places of Scripture; and I find, that when these two expressions are so opposed, they infallibly have one meaning, received and admitted by all commentators, as I said in my last discourse on this subject.

These words occur repeatedly, for instance, in the Epistle to the Romans, chapter viii. verse 1—12; Galatians v. 13; vi. 6; 1 Peter, iv. 6; Matthew xxvi. 41; John iii. 6; Romans vii. 5, 6; 1 Corinthians v. 5; and in thirty or forty more passages. But to show how these are put in opposition, I will only read a few verses. The first passage I quoted, the eighth of Romans, begins thus: "There is now therefore no condemnation to them that are in Christ Jesus, who walk not according to the flesh. For the law of the spirit of life in Christ Jesus"—the law of the spirit of life stands in opposition to the flesh—"hath delivered me from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and of sin hath condemned sin in the flesh, that the justification of the law might be fulfilled in us,

who walk not according to the flesh, but according to the Spirit. For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the Spirit, mind the things that are of the Spirit. For the wisdom of the flesh is death; but the wisdom of the Spirit is life and peace." Because the wisdom of the flesh is an enemy to God, &c. "But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his." After two or three other verses he sums up, "Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh." Through this passage, therefore, we have it clearly intimated, what is the meaning of flesh and spirit, when opposed to each other—the flesh is the carnal man, the imperfect man, undignified, unstrengthened by grace. The spirit is the inward man, the active principle in him of God's grace, which guides men to do that which, through human weakness, they could not perform. But to satisfy you, that this meaning cannot be applied in the passage under consideration, I will refer to a few authorities on the meaning. Bloomfield, in his commentary, observes, "This interpretation" (that is, supposing our Saviour meant by these words to intimate, that the words were to be used spiritually) "cannot be proved from usage of speech in the New Testament; and, therefore, it cannot be proved to be our Saviour's meaning." He rejects it in consequence, because no meaning ought to be admitted which cannot be proved. In this passage, however, he is only referring to the words of another more extensive foreign commentator, Kuinoel, upon the same passage. In citing the popular interpretation he says, "But this interpretation of the words cannot be proved by the usages of speech among the writers of the New Testament. I prefer, therefore, their reasoning, who, by the *spirit*, understand the more perfect sublime method of speculating and reasoning, which Christ's doctrine proved; by the flesh a low and mean way of thinking, such as was that of the Jews, who cherished their popular ideas regarding the temporal reign of Messiah; and, therefore, the sense is, that they must bid adieu to carnal and previous opinions, and must adopt that more sublime and perfect reasoning, which alone could enable them to understand or believe his doctrines." A third authority I will quote, is that of Mr. Horne, than whom no one can be more ready to seize every opportunity of saying any thing against Catholic doctrines. On this passage he says, in his second volume, "The Holy Spirit is put for his effects, as in 2 Cor. iii. 6: "Who hath made us able ministers of the new covenant, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." Here, by the word *letter*, we are to understand the *law*, written on tables of stone, which required perfect obedience, and which no man can perform, because of the corruption of his nature; therefore the law

or *letter killeth*, that is, can pronounce nothing but a sentence of condemnation and eternal death against man. But by the *spirit*, is intended the saving doctrine of the Gospel, which derives its origin from the Holy Spirit, the Comforter, who teaches or instructs, and prepares man for eternal life. In the same sense Jesus Christ says, John vi. 63, "The words that I speak they are spirit and life; that is, they are from the Spirit of God, and, if received with true faith, will lead to eternal life." In another passage in the fourth volume he says, "Flesh is used for the exterior of man; first, for the external action; and, secondly, for the external appearance, condition, circumstances, and character. 'The flesh profiteth nothing;' the external circumstances, the natural condition of man profiteth nothing, it is only the spirit that can do it." There are other quotations which I would not give you, because it is only a repetition of the same argument, and I advert to them merely to show, that these are not single exceptions to the ordinary interpretation. I will just refer you to authors, who have written express dissertations on this very subject. Koppe has written "Nine dissertations on the Epistle to the Galatians, and the meaning of the word flesh," Storr's Commentary, entitled "on the Genuine Sense of the Words *Flesh* and *spirit*," 1732. Schmid, "On the words *Flesh* and *spirit* in the New Testament," written in 1785. Roller, "On the words "Flesh and spirit, in the Epistle of Paul to the Galatians, printed in 1778. These authors have written to illustrate these expressions, and they agree, more or less, in the meaning given to them, that they do not mean a spiritual sense, but only mean the power of believing, signifying, "It is true, you cannot believe this doctrine by the mere power of man, you require special grace to believe it; and I should say dispassionately, considering these circumstances, that these, instead of being objections to our argument, are a strong confirmation of it. It certainly does not require any very great strength of faith to believe, that Christ could give any man a means of believing in him; but it does require a strong extension of power to believe in the supposition, that Christ could give a man really his body and blood for food. Therefore, when he makes the strong asseveration, it is a confirmation instead of an explanation.

These two examples seem to me the principle, and seem to me the only necessary ones, and are brought merely to show, that nothing can be easier than to meet the objections; and, in these two respects, I hope they have been satisfactorily met.

To come, therefore, now more directly to the matter in hand, I have read you the words of St. Matthew, regarding the institution of the Lord's Supper. You are aware, that the same circumstances, very nearly in the same words, are related by two other of the evangelists, and also by St. Paul, in the first Epistle to the Corinthians. It is not

necessary to read over the passages in them all, because it is only with reference to the words which are common to them all, that I wish principally to speak this evening; that is, the two forms of expression, "This is my body—this is my blood."

I must own, that to construct an argument from these words is more difficult than with regard to the sixth chapter of St. John, principally and solely for this reason, that it is impossible to add strength or clearness to the expressions; it is impossible, by any commentary, or any paraphrase which I might make, to explain our Saviour's words more clearly, to reduce them to a form more simple, and more completely expressive of the Catholic doctrine, than they are in themselves. "This is my body, this is my blood." The Catholic doctrine believes, that it is Christ's body and Christ's blood; and, consequently, it would appear, that what we have to do here, is simply and solely to rest at once upon these words, and to leave it to others to show reason why we should depart from the interpretation which we give them.

Before taking my position completely, I wish to make two or three observations on the popular way in which these texts are handled, for the purpose of overthrowing the Catholic belief. It is evident, from the words simply considered, that there was no question about any apparent possibility or impossibility. If it were about some other matter, it would be at once believed by any one who believed the words of Christ: he would say, "Christ has declared that this is such a thing, and I believe it on his word." There must be a reason, consequently, for the departure, in this case, from the ordinary, simple interpretation of the words, and the giving them another meaning. It is for those who say that Christ, by these words, "This is my body," meant no more than this is a figure of my body, to give us a reason why their interpretation is right. The words themselves express, that there is the body of Christ, and whoever tells me that the body of Christ is not there, but that it is a figure of Christ's body, must show me that the expression—"This is my body,"—can be equivalent to the other phrase—"This represents my body." I will show you just now, how this is necessarily the position in which the controversy has to be placed; but I state this to show the difficulty in which persons, wishing to establish that argument, sometimes find themselves, and the extremely unphilosophical methods which they sometimes follow to establish it. I will take as an illustration a passage from a sermon, delivered a few years ago at a chapel in this metropolis, forming one of a series of discourses against Catholic doctrine, which were delivered by preachers selected for that purpose, in Tavistock Chapel. There is one sermon on the subject of the Catholic doctrine of transubstantiation, directed to prove that it is unscriptural, and that it cannot be maintained. This is the reasoning of the preacher on the subject:

"We contend that we must understand the words" (speaking of the text from St. Matthew) *figuratively*, because there is NO NECESSITY to understand them literally, and because it is morally impossible that the disciples could have so understood them. For, let me ask, what is more common, in all languages, than to give to the sign the name of the thing signified? If you saw a picture, would you not call it by the name of the person represented? Or if you looked at a map of a particular country, would you not describe it by the name of that country? What are the canons of biblical interpretation on which this passage is grounded? In the first place, no passage of Scripture is to be taken literally, unless necessity can be shown for that purpose." That is the reasoning! "In the first place we contend," he says, "that we are not to take these words literally, because there is no necessity for it; so that, therefore, those who choose the literal interpretation of any passage, are under the obligation of proving the necessity of taking it literally." I should have thought that the general rule was, that the obvious, plain sense of Scripture was to be taken, unless there was a necessity for departing from it. I should wish to hear how this reasoning would sound, if used against those who deny the divinity of Christ. If the scheme is, that we are not to take any passage literally, unless there is a necessity for it, when Christ is called God, or the Son of God, or such expressions are used, you must first prove the necessity of believing in his Divinity, before you are justified in interpreting these passages literally. In the next place, "It is a moral impossibility that the disciples could have so understood him." That requires proof, for it is the point on which hangs the whole question. "The apostles could not have understood him so;" then that is proof that it is not so! But does it not require some proof, strong proof, strong evidence, that they could not have so understood him? I will show you subsequently, whether or no it was an impossibility that they could understand him otherwise. What is brought to illustrate this? "It is morally impossible that the apostles could have understood our Saviour literally, because nothing is more common, in any language, than to call a thing by that which it signifies." So that, as a general principle, because, in every language, it is common sometimes to use figures; it follows, that in a special instance, the apostles could not have understood the passage literally? I ask, is that logic, is it reasoning, is it, I would almost say, *common sense*? But still further, What are the examples chosen? The example of a map, and of a portrait, as if there were no difference between my taking up bread and saying, "This is my body," and my taking up a picture and saying, "This is a king;" as if, in the common usages of language, the ordinary understanding of all mankind, gave the picture the very name. But more than this; is it not the very essence of a picture to be an

emblem? I ask, what existence has a portrait, even in this very abstract idea, except inasmuch as it is a representation of a person? There can be no mistake, because it can be nothing else; if it is not a portrait, if it does not represent an object. Therefore, there is the reason why you call a portrait by the name of the thing it represents, because it is the name of that which gives it existence. And what is a map but a representation of a country? What existence has a map, but as depicting to you the form of a country? If it did not, it would not be a map; therefore, when I say it is a country, I again name that of which it is only the representative, but through which alone it can exist. But when you say of bread, "This is my body," there is no natural connexion between the two; there is nothing which can tell a man that you meant—This is an emblem of your body. I might say, this paper, this pulpit, or any thing else, was an emblem. But if there seemed nothing to be represented by it, who would understand me, who would ever comprehend that I meant to insinuate that it was an emblem, upon the ground that the portrait was called by the name of the person whom it represented? In all this there is declamation, but no proof, nothing that ought to show, that the Catholic interpretation is to be rejected.

I will quote a similar passage from the author whom I mentioned just now, and whom I shall probably have occasion to mention more frequently in the course of the evening. Mr. Horne, in his Introduction to the Scriptures, says, that the Catholic doctrine of transubstantiation, is erected "upon a forced and literal construction of our Lord's declaration," a *forced* and *literal* interpretation of the passage. I would ask, where on earth were these two words put in juxta-position in any argument before? He calls the literal meaning a forced meaning! I wish to know, if any one but a controversionalist in religion, could have allowed himself to fall into such an expression! I wish to know how any individual, who had a case before a judge and jury, would be satisfied if he heard his counsel, in defending his case, open it by saying that the case must certainly be adjudicated to his client, because the adversary had nothing in his favour except the *literal and forced construction* of an act of parliament. I should wish to know whether he would not consider it equivalent to the betrayal of his cause by conceding that the literal meaning was on the other side, whether it would not be like granting that there was nothing to be said on his side? Now to reason on an introductory book on the study of the Scriptures, that the Catholic doctrine may be rejected because there is nothing but our Saviour's literal words, is surely to students of religion, or even to ordinary readers, an unsatisfactory method of reasoning on texts of Scripture even to characterize it in no severer terms.

These may serve as specimens of how far it is from easy to establish grounds with any sort of plausibility for rejecting the Catholic interpre-

tation. But other graver and more solid writers concede to us, that, so far as our Lord's expression goes, it is all in our favour. I will quote only one passage, and that is from Paley's Evidences. He is giving proof that the gospels are not merely made up books for certain purposes, but that all which they relate were things which did really happen. He says, "I think also that the difficulty arising from the conciseness of Christ's expression, 'This is my body,' would have been avoided in a made-up story." Why so? I may ask if that is the natural, most natural and obvious way of expressing the Protestant doctrine, what difficulty could there be that it should be avoided? "I allow," he continues, "that the explication of these words given by Protestants is satisfactory; but it is deduced from a diligent comparison of the words in question with forms of expression used in Scripture, and especially by Christ himself upon other occasions." No writer would have arbitrarily and unnecessarily cast in his reader's way a difficulty, which, to say the least, it required research and erudition to clear up. Here, therefore, it is granted, that to arrive at the Protestant interpretation of these words requires "research and erudition," and consequently that is not the simple and obvious meaning of the words. When you say, that to establish the construction of a passage it requires study and learning, I conclude that it is the duty of the person who has to establish that interpretation to make use of those means, and the burden rests on him to establish his meaning, and not on those who depart from an interpretation where much learning and research are required. Therefore it is manifest that the plain, obvious import of the word is with us, and that it is the task of those who wish to depart from it to prove, that when Christ said, "This is my body," he did not mean, "this is my body," he did not mean, "This is my blood," consequently the burden of proof lies on the other side.

Hence it is that their argument will necessarily take a twofold form, and we must examine the grounds which are brought to prove that we are, in the first place, *authorized*, and in the second place, that we are *compelled* to depart from the literal meaning. This is generally attempted to be shown in two different ways. In the first place, it is attempted generally to prove, that our Saviour's words *may* be taken *figuratively*; that they may be so interpreted as to mean, "This represents my body; this is a figure of my blood," and for this purpose it is customary to bring together a number of passages in which the verb "*to be*" seems to be used in the sense of *to represent*; and from this it is concluded that as the verb has that meaning in those passages, so, in like manner, it may have it here. In the second place, to justify the departure in this case it is argued, that unless we do depart from the literal meaning we are surrounded with as many difficulties, there are such contradictions to the laws of nature, and a thousand other principles of reason, that how-

ever unwilling, we must leave the literal sense, and take the figurative signification. I conceive this to be the completest form in which the argument on the other side can be proved; and I find, generally speaking, that that is the way in which it is attempted to be done. For instance, the author whom I quoted before, after he has given us his first reason, why we are not obliged to take the words literally, namely, because there is no necessity for it, urges as a second reason, that the literal meaning leads to direct contradictions and to gross absurdities—that is to say, that there are greater difficulties in taking the literal meaning than in abandoning it. These are the two principal heads of the argument which I shall have to discuss.

In the first place, therefore, it is alleged, that we may take our Saviour's words figuratively, because there are many other passages of Scripture in which the verb "*to be*" is used for "*to represent*;" and a great many texts of a very different character are generally thrown together in a confused heap to establish this point. In order to meet them, it will be necessary to classify them, because although there is a *general* answer as we shall see just now which will apply to all, yet there are *specific* answers which will be more easily laid before you by separating the passages into classes. The person who I believe has given the fullest list of such texts, and who has given sufficient to establish this point, if it can be done at all (and if it could be done the matter would be at an end, perhaps, so far as the first point goes), and the person who is, above all others, popularly quoted as having most satisfactorily treated on the subject, is Dr. Adam Clarke in his Treatise on the Eucharist. The passage is quoted by the two authors to whom I have already alluded. I will content myself with Dr. Clarke's selection of passages, and will merely divide them into different classes in order to simplify my answers.

In the first class I place all those passages which are of this form—Genesis xli. 26, 27, "And the seven good kine **ARE** seven years." Daniel vii. 24, "The ten hours **ARE** ten kingdoms." Matthew xiii. 38, 39, "The field is the world, the good seed **ARE** the children of the kingdom; but the tares **ARE** the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers **ARE** the angels." 1 Corinthians x. 4, "And that rock was Christ." Galatians iv. 24, "For these **ARE** the two covenants." The Apocalypse i. 20, "The seven stars **ARE** the angels of the seven churches." Here you see a great many passages in which the verb "*to be*" certainly signifies "*to represent*:" and therefore why not in the words of the Institution?" That forms the first class of passages.

In the second I place John x. 7, "I **AM** the door," John xv. 1, "I **AM** the true vine."

Thirdly. In Genesis xvii. 10, God says, "This is my covenant

between me and thee"—speaking of the circumcision. This is commonly supposed to mean, "This is a representation or image of my covenant."

Fourthly. In Exodus xii. 11, "This is the Lord's passover. Here are four classes, therefore, of passages. I wish, first of all, to show you that independently of the general answers which I shall give you to all, and of the analysis I will give in speaking of the first class, and which will apply to many of the others, that the three last classes of passages have nothing at all to do with this question, and cannot be brought forward : for the meaning of the verb "*to be*," does not mean "*to represent*" in any of them, and therefore we must consider only those in which it does mean "*to represent*." "I am the door;" "I am the true vine." I ask any person on reflection to answer, does the verb "*to be*," there mean "*to represent*." Substitute the one verb for the other; for if it be equivalent it must admit of such substitution. In another passage where it is said, "The rock was Christ," you can substitute it, and say, "The rock represented Christ." Try the same here, "I am the door," I *represent* the door—no; that is not what our Saviour meant to say: he intended to say, I am *like* a door, I *resemble* a door. Therefore these passages must be at once excluded, because if you wish to make one expression equivalent to the other, it must stand equally well in the passage, which it evidently does not, because it makes a totally distinct sense from what our Saviour meant. That is enough to reject these two passages, besides which let me observe, that all the answers I shall make to the first class will apply also to these; but for the present I consider that a specific answer sufficient to save further trouble about it.

Secondly. "This is my covenant between thee and me." Does this mean, that circumcision was the figure of the covenant. Supposing for a moment that it does; God clearly explains himself, because he says immediately after that it is the sign, "And it shall be a sign or token of the covenant." Therefore, if he meant to say there, that it was a sign, he goes on to explain himself, and consequently there could be no mistake. In the second place, I may say, that circumcision was not only the image or figure, but the instrument or record of the covenant. Now common usage does, and always has allowed us to call by the name of the covenant the articles or instrument whereby it is effected. If we held in our hands the instrument of a treaty we should say, "This is the treaty." But I only mention these two answers incidentally, because I think it is easy to prove that there is no allusion at all to any representation in the case. This is evident if we take the whole passage; God says, "This is my covenant between me and thee," and then he goes on, "All your children," &c. "Whosoever shall be born shall be circumcised"—that is to say, the latter portion of the sentence includes the

covenant—the covenant is, what is there related. It is not the circumcision which is the covenant, but the order, the convention that circumcision should take place, that is the covenant, and it is evident from every passage wherever this word occurs. For instance, God says in Isaiah lix. 21, “This is my covenant with them, saith the Lord, my Spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth.” Does, “this is my covenant,” signify, “This is an image of my covenant?” Does it not mean, “What I am going to say is my covenant?” It is an introductory formula. So if I say, “This is my agreement, that I will pay you such a sum of money,” does this mean the image of my covenant or not? It is my actual covenant. Again, when it is said in the 1 Samuel xi. 2, “In this will I make a covenant with you, in boring out your right eyes;” the covenant succeeds the introductory expression. Then, again, in other passages where God says, “This is my statute, this is my command;” and then follows the command or the statute, we do not take the words in the sense “to represent.” When, therefore, God says, “This is my covenant:” for I do adopt this rite of circumcision, it means, as in other passages, “This is my covenant,” and we have it explained in the continuation of the discourse. The examination of that passage, were there no other considerations, and the fact that in another place God does call it a sign, because it was a sign, a form of covenant, and the form of expression being parallel to others, justifies us in taking the words, “This is my covenant,” in a literal sense, that it was a covenant between God and his people.

Thirdly. The fourth class contains the words, “This is the Lord’s passover.” This is an interesting text, not only on account of its own intrinsic worth, but on account of some peculiar circumstances connected with its first application to this doctrine. It was upon this text and almost exclusively upon this text that the Catholic doctrine of Transubstantiation was rejected. Zuinglius, the first who ventured to deny it at the Reformation, had no other text upon which to ground the figurative interpretation of the words, “This is my body,” than this very text in which I shall show you just now the verb “is” has a literal meaning. Upon this alone did he stand, and as the circumstances are curious I beg to relate to you his own account, though I almost feel a repugnance at doing so: for it is degrading to human nature, and to a teacher of religion, that any thing so debasing, so discreditable should have been recorded by any writer of himself. I would pass the passage over were it not that in justice to the cause I am treating it is necessary to expose fully the grounds on which at first the Catholic doctrine regarding the Real Presence was denied. Zuinglius therefore tells us himself, that he was exceedingly anxious to get rid of the doctrine of the Real Presence, but he did not see how it was possible to remove the

natural and obvious signification of those words, "This is my body; this is my blood." He thought he could find nothing in Scripture that could warrant him in departing from the literal sense. He says, therefore, that it was on the thirteenth of April, early in the morning, that the event took place—the discovery of the text. "My conscience," he says, "obliges me to tell the truth, although I do it with some reluctance. Early in the morning I seemed to myself in my sleep to be seriously disputing with my antagonist on this text. I was by and by struck dumb, and was so much confused as to be unable to defend what I knew at the same time to be the truth"—that is to say, the figurative meaning of these words. His antagonist was maintaining the Catholic doctrine. "At last, most opportunely for me, there appeared to me a monitor, but whether he was white or black I do not remember. He said to me, 'You dunce, why do you not answer, it is written in Exodus xii. 11, "It is the passover of the Lord."' Having been thus favoured in my vision, I awoke, rose out of bed, examined the passage repeatedly, and it dispelled every doubt from my own mind as well as from the minds of others." Such, therefore, is the account given of the first discovery of a text whereby to reject the Catholic doctrine. This text is the one quoted from Exodus xii. 11, "This is the Lord's passover,"

I will not here again enter into several considerations which might be adduced as to the character of the paschal sacrifice, to show that from its nature it might lead the minds of those who offered it to the belief that there was something typical or symbolical in it; nor will I compare the phrase with others in Scripture where sacrifice is spoken of in the name of the victim. The priests are said to eat the sins of the people, and consequently the passover was a natural and obvious figure of the feast they were eating. I pass by these reflections because I shall be satisfied with giving you the authority of the best modern commentator upon the Old Testament, and he a Protestant. He says the verb "*to be*" there, must be taken in its literal meaning, because looking at the construction of the Hebrew form it is not as interpreted in the Bible, "This is the passover *of* the Lord," but this is "The passover *to* the Lord." Now he says, that whenever this form of expression occurs, the verb "*to be*," with the particle *to* after it, it means *sacred*, and therefore the meaning of these words is, *This is a feast sacred to the Lord*. The text, therefore, does not mean, This feast you are eating is an emblem or representation of the Lord's passover, a sign of it, but it is the passover sacred to the Lord—a feast sacred to the Lord. For the purpose of proving this he refers to two or three other passages where exactly the same form of expression is found. So, for instance, in Exodus xx. 10, it is said, "This is the Sabbath *of* the Lord." The form in the original is precisely the same, and from the peculiar con-

struction the dative is used, "This is the Sabbath *to* the Lord," but no one interprets this in the sense of its being emblematical, or a sign to the Lord, but of being sacred to the Lord. Again, speaking of the festival itself, it is said in Exodus xxxii. 5, "The festival sacred *to* the Lord"—the same construction again. Finally, in the twenty-seventh verse of the very chapter in question we have, "This is the sacrifice of the Lord's passover"—that is, the sacrifice of the passover sacred to the Lord. So that from these expressions, where exactly the same construction occurs in the original, he concludes that the verb "*to be*," is here taken literally for TO BE. These passages are all advanced by one of the most approved and soundest modern Protestant commentators, who does not merely give us his opinion, but supports it by three parallel passages, from which it would follow that the passage in question so far from supporting the figurative meaning of the words of the Institution, ought rather to enforce the literal interpretation, and consequently, when Zuinglius learnt this passage from his monitor as a ground for rejecting the Catholic doctrine, he rejected it upon a ground such as cannot be considered by any one tenable, because it is a passage in which the words cannot have that meaning.

I remove, therefore, these passages out of the inquiry, because according to the system I have always followed, I wish the observation I make to be strictly applicable to every part of the case in point, although all the remarks I am going to make regarding the first class of passages, where "*to be*" means to "*represent*," will apply to every one of them.

It is argued, then, that the words, "This is my body; this is my blood," may be interpreted by "This represents my body; this is the figure of my blood," because in many other passages which I quoted, it is obvious that the verb "*to be*," means "*to represent*"—in other words, these passages are quoted in the form of what is well known under the name of *parallel passages*, which authorize us to interpret passages constructed like them, in the same manner. Now, therefore, in these passages the verb "*to be*," means "*to represent*;" but there are some thousands of passages in Scripture in which "*to be*," does not mean "*to represent*." I ask the reason why the words of the Institution are to be detached from these thousands of passages, and interpreted by the others? I want something that will authorize me in classifying it with these in preference to the others. It is not sufficient to tell me that the verb "*to be*," means "*to represent*," in one passage, and therefore it may in this. There must be surely some reason for it. It is not a sufficient reason to tell me that it is requisite or convenient, I want some good reason why it ought to be so. Merely considering the subject in this way, we have a right to demand why these words of the

institution are to be detached from the thousand of passages where "to be" has a literal meaning; and to be joined to the few which must always be considered the exception.

Now let us come closer to the inquiry. What are paralld passages? Are any two passages in which the same word occurs to be considered parallel? There must be something more surely, to constitute parallelism: let us therefore examine this. I will take Horne's rule again for parallel passages. It is only translated from Ernesti—one of the best commentators on Biblical interpretation, and is as follows, "Whenever the mind is struck with any resemblance between passages, you must in the first place consider whether it is a true resemblance, and whether the passages are sufficiently similar—that is, whether not only the same word, but also the same thing answers together, in order to form a safe judgment concerning it. It often happens, that one word has several distinct meanings, one of which obtains in one place, and one in another place. When, therefore, words of such various meaning present themselves, all those passages where they occur are not to be immediately considered as parallel unless the passages have a similar power." The rule is translated, and not very accurately, because according to the original, it should be thus, "We must first consider whether there be a true resemblance, and the passages are sufficiently like one another—that is, whether in each there is not only the same words but the same thing." His commentator, Mr. Horne, makes this remark, "We must therefore hold, that similitude of things, not of words, constitute a parallelism." Another writer on the same subject observes, "Parallel passages are those which being dissimilar to one another, are yet like one another, in which the same words and phrases occur in the same context of speech, and in the same signification." Another says, "Those places which treat of the same thing are called parallel."

Now, therefore, we have this rule laid down, that passages are not parallel, in other words, we are not authorized to interpret one passage by another unless the same word occurs in them, unless the same thing is found. We have to ascertain, therefore, whether the same *thing* is there, and not merely the same word. I will give you an example from the cases which I proposed to you at our last meeting, regarding the Eucharist. I quoted to you instances from our Saviour's discourses to illustrate his form of answering. I did not content myself with saying, There the same words are used, "Amen, amen, I say to you, if you do not this," then so and so. I showed you that the same circumstances occurred; that objections were made; that figurative expressions had been used, though the figurative expression might be right in one case and wrong in another. But it was not by our Saviour's words, but by showing that the same thing existed in two passages, that I established parallelism. Now, therefore, I ask what is the thing that is found in all these

passages? and let us see if the same thing is to be found in the words of the Institution. I come, therefore, to an example from the passages themselves. Supposing I wished to illustrate these passages together, Genesis xli. 26, 27, "The seven kine are seven years," and Matthew, xiii. 38, "The field is the world;" and by both of these I wished to illustrate another, Galatians iv. 24, "For these are the two covenants"—I have here three passages. Can I illustrate them one by another? Most certainly: they are parallel passages. Why so? Because in every one of these the same *thing* exists; that is to say, in every one of these passages collected together there is the interpretation of an allegorical teaching—of a vision in one case, of a parable in another, and of an allegory in the third. I do not illustrate these one by the other, or put them into the same class, because they all contain the verb "to be," but simply because they all contain the same thing, they speak of something typical and mystical—the interpretation of a dream, an allegory, and a parable. Therefore, if I have ascertained that in one of these the verb "to be," means "to represent," having the same word under the same circumstances, I conclude that it means "to represent" in the others. But when you tell me that "this is my body," may be interpreted by these passages, I ask, Why so? because in those passages where the verb "to be," means "to represent," there is only the same word. Before you can consider them as parallel because the same word occurs, you must first prove that there is the same thing—that is, that the words of the Institution explain an allegory, a vision, or a prophecy, and then I will allow that they are parallel, and may be interpreted one by another.

But let us look a little more closely into every one of those passages which I have quoted, which form the bulk Dr. Adam Clarke's and Mr. Horne's list, and which I have put into this class. "The seven kine are seven years"—Joseph is interpreting the dream of Pharaoh: "the ten horns are ten kingdoms"—Daniel is receiving the interpretation of his dream: "The field is the world, the good seed are the children of the kingdom"—our Saviour is interpreting a parable: "The rock was Christ"—St. Paul is interpreting the symbols of the old law, and he tells us that he is doing so: "These are the two covenants"—St. Paul is interpreting again an allegory which he established between Agar and Sarah: "The seven stars are the angels of the seven churches"—St. John explaining a prophecy. Every one of these passages is parallel with the other, because they mention the same thing. Now, therefore, before you take the words, "This is my body; this is my blood," and say they are parallel to these, you must show me that they enter into the same class, that they contain not only the same verb "to be," which, as I said before, occurs in a thousand passages, but you must show me that the verb "to be" is used under the same circumstances, that is, in explanation of symbolical dreams, allegories, or any

other mystical method of teaching you please. Until you have done this, you have no right to consider the words as parallel, or interpret this passage by them.

Before, however, finishing this consideration, allow me to observe, that in every one of the instances I have quoted, not only is it manifest that there is an explanation of a parable or an allegory which has been laid down, but the writers themselves tell us that they are going so to interpret. For example, St. Paul in the case from Genesis, in the case of Daniel, in the case of our Saviour's parable, the speaker says, "This is the explanation of the dream;" "This is a vision which I saw;" "This is the meaning of the parable;" so that the speaker says expressly that he is going to interpret. St. Paul in his passage to the Galatians is equally careful: he says, "Which things are an allegory, for these are the two covenants." Our Saviour does not say, "This is an allegory," when he says, "This is my body:" he does not give us a key to the interpretation of the words. Again, St. Paul, in addressing the Corinthians, says, "Now these things were done to them in a figure," after he had said that the rock was Christ, so that he is speaking of a figure. In the Apocalypse, it is said in like manner to John, "Write down the things which thou hast seen, the mystery"—which, in the language familiar to St. John, signifies also a symbol—"of the seven stars, which thou sawest on my right hand, and the seven golden candlesticks." So that he tells him to write down the mystery, or symbols, he is teaching, and then he says, "The seven stars are the angels of the seven churches." So that in every case, the speaker or writer is most careful to let us know that he is going to apply the interpretation of a figurative teaching. I require, consequently, that before you can oblige me to interpret the words of our Saviour by the other passages, that you show me according to the rule adopted by all, that there is the same thing in them as in the other passages.

But now let us come to another application. In the first verse of the gospel of St. John, we have this remarkable expression, "And the Word was God." This has always been considered by all who believe in the divinity of Christ, an exceedingly strong text, and all the force of the passage lies in the little word "*was*"—"The Word *was* God." It is so strong, that in different ways attempts have been made to modify the text. It has been proposed to separate it into two or to read, "The Word was of God." But what is the use of this alteration if the verb "*was*," means "to represent." If in a thousand other instances it means "to represent," why not make the substitution here? Compare these three passages together, and tell me which is most like one another; "The Word was God;" "The rock was Christ;" "This is my body." If in the second the rock represented Christ, why may not the word "*was*" in the first mean "represent" God? Supposing any one were to reason thus, and to urge it still further by that passage of

St. Paul in 2 Corinthians iv, where he tells us that, "Christ," or the Word, "was the image of God;" or where the apostle tells us in Colossians i. that "Christ is the image of the invisible God." Might he not argue that according to St. Paul, Christ was a figure, a representation of God; and, therefore, why not say here, that "The Word was God," means just the same as "The rock was Christ"—that it means "to represent?" Now no one ever thought of reasoning in this way, and if he had he would have been answered, you cannot explain "The Word was God" by the expression, "The rock was Christ," because in that passage of St. Paul it is manifest that he is explaining an allegory, it is plain that he is interpreting a figurative form of teaching of which there is no proof in St. John. He would be told that he must not interpret the one passage by the other, just because in each case there were two nouns with the verb "to be" between them. It is not sufficient to establish a parallelism of *words*; you must establish a parallelism of *things*. You must first prove that St. John in this instance was teaching in parables; you must show that like Paul or Daniel, or the other writers whom I have quoted, he was interpreting a vision or an allegory. Until you have done that you have no right to explain the phrase, "The Word was God," as parallel with "The rock was Christ." Just, therefore, the same with regard to the words, "This is my body," which bear a less resemblance to "The rock was Christ," than does the expression, "The Word was God;" and you have no more reason to join the words of the Institution with the text of St. Paul, to put them into the same class, and claim to interpret them by it, than you have to put the passage of St. John into that class, and interpret the one by the other.

I conclude, therefore, that we must have something more than the simple assertion, that our Saviour used these words figuratively, because in other parts of Scripture the verb "to be" means "to represent." It is manifest that not one of these passages can be used as a key to interpret the words figuratively until it is shown that there is more than a resemblance in phraseology—until it is shown that the same thing is done in the one place as in the others. Unless this is done, whatever is taken from us is essentially and necessarily conceded to those who deny the divinity of Christ.

Thus far I think I am authorized in concluding, that the attempt fails to produce passages for the purpose of demonstrating that such an interpretation can be used: for these are the only passages, as I have shown you, which have been brought as parallel to those in question. I have shown you that they are not parallel; and consequently that they are of no value in explaining our words: and other passages therefore must be found to justify, upon the mere principles of biblical interpretation, the interpreting, "This is my body," by "this represents my body."

I shall probably be obliged to delay until Sunday next, the second portion of my argument—that is to say, regarding the difficulties in the Catholic interpretation which are supposed to drive us to the figurative meaning; because before leaving this explanation of the phraseology I have to meet one or two objections which may lead me into some details.

In mentioning the first, I must own that I feel some little degree of difficulty or delicacy; and I would have kept myself within the bounds of general observation had it not been for a particular circumstance which may make it necessary perhaps to intrude a little more personally upon your notice than I should otherwise have been inclined to do, in order that I may meet a difficulty which has been repeated again and again, and which owes its origin to Dr. Adam Clarke, in the very work to which I have already referred on the Eucharist, and in the very paragraph in which he gives these parallel passages which I have quoted.

Dr. Clarke enjoyed considerable reputation for an acquaintance with the original languages of the sacred Scriptures, particularly that dialect which is supposed to throw considerable light on biblical interpretation, being the dialect in which our Saviour and his apostles spoke. Dr. Clarke from this language raised a difficulty against the Catholic interpretation; and this was copied by Mr. Horne in the passage to which I have referred, and has been repeated again and again by almost every writer on the subject. Instead of giving the quotation from the book itself, I prefer doing it from a letter which a few days ago, after I commenced this course of instruction, was directed to me. It is on account of this circumstance, that I think it right to come more personally before you on this question than I otherwise should have been inclined to do. The objection of Dr. Clarke is as follows.

In the Hebrew, Chaldee, and Chaldeo-Syriac languages, there is no term which expresses *to mean, signify, or denote*, though both the Greek and Latin abound with them. Hence the Hebrews use a figure, and say *it is, for it signifies*.

Then come all the passages which I have already quoted, and I hope sufficiently discussed.

“That our Lord neither spoke in Greek nor Latin on this occasion”—that is, the Institution of the Eucharist—“needs no proof. It was most probably in what was formerly called the *Chaldaic*, now the *Syriac*, that he conversed with his disciples. In Matthew xxvi. 26, 27, the words in the original version are “HONAU PAGREE,” this is my body; “HENAU DEMEE,” this is my blood; of which forms of speech the Greek is a verbal translation; nor would any man at the present day, speaking in the same language, use among the people to whom it was vernacular,

other terms than the above to express, '*This represents my body; this represents my blood.*'"

Here are three distinct assertions : first, that in the Hebrew, Chaldee, and Chaldeo-Syriac, there is no word for "to represent;" and consequently if our Saviour wished to institute a sign or representation of his body, he had no choice but to say, "This is my body." Secondly, that it was common and familiar with the people who spoke the language of our Saviour when he instituted the Eucharist, to say "to be," when they meant to say, "to represent." Thirdly, that if any one speaking among this people meant to say, "This represents my body," he could do it in no other way except by saying, "This is my body."

Now the utmost conclusion that could be drawn from this reasoning, supposing it all true, would be, that if our Saviour had wished to establish a sign or symbol, he would have been obliged to say, "This is;" but it does not prove that he did mean to establish a symbol, because he must equally have used the phrase if he wished to establish the Real Presence. Therefore, at most it would be a doubtful expression, and we should have to look elsewhere for an interpretation.

But the writer of the letter concludes in these words, "I cannot but feel surprised, that a doctrine should be so strongly upheld and defended by one who is a professor of Oriental languages, and who has access to the various versions of the Scriptures; and I humbly hope, Sir, that you will be led to see the error of your ways."

I am thankful, exceedingly thankful, to the writer of such a letter, in the first place, because it shows an interest regarding myself personally, which is always a matter of obligation to every one. And in regard to the doctrines which I am endeavouring to explain, I am also thankful to him, because it gives me reason to see that this objection is still popular, still known; and that, on the other hand, its confutation is not known; and therefore I shall venture to enter more fully into the answer than perhaps I should otherwise have done.

Now I am challenged, at least I am called on by these words, to account how, having possessed myself of some little knowledge of the languages here alluded to, I can maintain a doctrine so completely at variance, as Dr. Clarke boldly asserts, with the language, or the Scriptural version, or the literature to which I have been accustomed. And I answer, that if there were any thing upon earth which could have attached me more to our interpretation, which could have more strongly rooted me in my belief of the Catholic doctrine, it would have been the little knowledge which I have been enabled to acquire in these matters; and I will show how, so far from this assertion of Dr. Clarke's weakening my faith in the Catholic doctrine, it must, on the contrary, necessarily have confirmed it.

It is now about eight years ago, when more actively employed upon the study of these very matters, that I saw the passage from Dr. Adam Clarke, as quoted by Mr. Horne, and according to the principles which I had then adopted—and in which I hope always to persevere—in conducting my inquiries, I determined to examine it fully and impartially. Here was a bold assertion, that in this language there was not a single word signifying to represent; that it was common to use the verb “to be” in that sense; that in this language it was impossible for a person to express the idea, “This represents my body,” otherwise than by saying, “This is my body.” I determined to treat it as a simple question of philological literature, to see whether a language was so poor and wretched, especially the Syriac, as not to afford a single word expressive of “representation.” I looked through the dictionaries and lexicons of that language, and I found two words supported by one example enough to confute the assertion, but still not enough to satisfy my mind. I saw, therefore, that the only way to ascertain this fact was by reading the authors who have written on this language; and in a work which I now have in my hand, I published the result of my researches under the title of “Philological Examination of the objections brought against the literal sense of the phrase in which the Eucharist was instituted, from the Syriac language, containing a specimen of a Syriac Dictionary”—that is to say, simply considering it as a question interesting to learned men to know, how far a language possessed words of a certain meaning or not. I determined to show the imperfection of the dictionaries in that language; I resolved to publish it in that form, and to give a slight specimen of a dictionary pointing out the defects of others by simply giving those words which mean, “to denote, to represent, to typify.” What do you think is the number which that list contains—a list which extends through pretty nearly thirty or forty pages! In other words, how many expressions do you suppose the Syriac language, which is said by Dr. Clarke not to contain one word signifying “to represent,” does possess? How many does the English language possess? Not above four or five—“to denote, to signify, to represent, to typify:” I think after these we have arrived pretty nearly at the end of the list. In the Greek and Latin we have much about the same number—I should doubt whether ten words can be brought forward in either. How many do you think the Syriac contains? *Upwards of forty!* Forty words, of which I have given examples from every one of the classical writers, either edited or in manuscript, in some cases with upwards of one hundred references, in many twenty, thirty, or forty, and in some I did not put down one half which I discovered. Here, then, is the first assertion, that the Syriac language contains no word which could have been used conveying the idea, “This represents my body,” whereas forty-one might have been employed—more I will

venture to say than any other, either dead or living, language presents. So far for the first bold assertion.

I mention this, not merely for the purpose of confutation, but to show how easy it is to make a general assertion. Any one, not acquainted with the language, knowing Dr. Clarke to have been a learned man, and believing that he was an honest man, would take for granted that it was as he states, and might think that it afforded a strong argument against the Catholic doctrine. You see how it is applied to myself. The assertion is most incorrect: the Syriac language has plenty of words, more than any other for the purpose required.

The second assertion is, that it is common for writers in this language, to use the verb "to be" for "to represent." Proceeding to that point I examined it, and I think I demonstrated satisfactorily, that it is less common to these writers than to any other. I will, in a very simple manner, show you how. Of course the argument is complete, when we have shown, that our Saviour could have used the verb "to represent." One example would have been sufficient instead of so many, but let us see whether it is common so to use the word. I find, for instance, in the oldest commentator on the Scriptures in that language, that these words, meaning to represent, are crowded together in such a way, that they will not stand translation. In the writings of St. Ephrem, the oldest writer in the Syriac language, although he tells us, in the first place, that he is going to interpret through all his commentaries, figuratively or symbolically, and, consequently, we should be prepared for the constant use of the verb "to be: yet, in his commentary on the book of Numbers, that verb occurs only twice, or, at most, four times, in the sense of "to represent;" whereas the words, meaning "to represent," occur sixty times. In his Commentary on the Book of Deuteronomy, he uses the verb-substantive "to be," in the sense of "to represent," six times; but the words which mean to represent seventy times, so that the proportion is as seventy to four or six. In the second place, he avoided the use of the verb "to be" in such an extraordinary way, and crowded the other words so thickly, that, in a Latin version, it was often necessary to use the verb "to be," where he used the verb "to represent," showing, that it was easier to use the verb-substantive in the Latin than in the Syriac. In the third place, I find, that these words come so close to each other, that though in his Edition there were only half lines, the text occupying one-half of the page, and the translation the other, so that there are often not more than three or four words in a line; yet I find, that in eighteen lines he uses the word, signifying "to represent," twelve times. In page 283, he uses these verbs eleven times in seventeen lines. St. James, of Sarug, employs them in thirteen lines ten times; and Barhebræus, another valuable commentator in the same language, uses them eleven

times in eleven lines. So much for the frequency with which writers use the verb "to be" instead of "to represent."

But the third and more important point is, that it is said, that any person now-a-days, wishing to say, "This represents my body," would be driven necessarily to say, "This is my body." I took the appeal in the strictest sense, and determined to verify it by seeing whether this was the case. I found, in an old Syriac writer, Dionysius Barsalibeus, not a Catholic moreover, but an historian, these extraordinary words, "They are called, and are the body and blood of the Lord Jesus Christ in truth, and not figuratively." He, therefore, shows, that in his language, there was a means of expressing a figure; for he tells us expressly, that they were not figurative. He finds a word, and, therefore, so much for there being no means in that language of expressing "to represent." But let us go on yet further. We have another passage from an old writer, the original of which, in Syriac, is lost, but which has been translated into Arabic by Archbishop David, in the ninth or tenth century. But as it is a question of language, his translation of a passage, which must be supposed to be contained in the original, will show how far Dr. Clarke is correct. It says, "He gave us his body, blessed be his name for the remission of our sins, nor is there a tittle in it, because he said, 'This is my body,' and did not say 'This is a figure of my body.'" Supposing that the Syriac language possessed no expression to signify "represent," how could this author, who wrote in that language, have said, that our Saviour did not tell us, "This is a figure of my body?" According to Dr. Clarke the passage must have run thus, There is no figure because he said, "This is my body," and did not say, "This is the figure of my body." But there is another, and still stronger passage in St. Maruthas, who wrote between three hundred and four hundred years after Christ. He is one of the most venerable Fathers of the oriental church, and the passage is written in the original language: "Besides this, the faithful, who came after his time, would have been deprived of his body and blood." He is giving a reason why our Saviour instituted this sacrament: "But now, as often as we approach to the body and blood, and take them in our hands, we believe that we embrace his body, and that we are made partakers of his body and of his bones, according to what is written, truly Christ did not call it a type or figure, but he said, 'This is truly my body, this is my blood.'"

Now, therefore, so far from the writers in that language believing that our Saviour wished to institute a figure, and that he had no means of doing so except by saying, "This is my body;" they tell us, that we must believe our Saviour to have spoken literally because he says, "This is my body," and does not say, "This is a figure of my body."

I ask you now, if any knowledge which I may have of these

languages, little as it may be, is any reason for my rejection of a doctrine, supported by such assertions as these? Let this serve as a guide, a rule not easily to believe or adopt these general, sweeping assertions, unless you see very solid proof brought forward; and not to be content with the authority of any learned man saying it is so, unless he clearly verifies his statement.

Thus much, therefore, regarding this first objection, upon which, as I have said, I have entered more into detail, and more personally than I should have done, had it not been for the prominent manner in which I have been told, however privately, that my own particular pursuits should have taught me, to reject a doctrine which I have maintained.

Another objection which I shall bring before you, contains a similar misrepresentation. It is often said, that the apostles had a sufficient clue to the interpretation of our Saviour's words, by the ceremony or formula which was ordinarily used at the celebration of the passover. We are told by many writers, and modern ones particularly, that it was the custom, at the Jewish passover, for the master of the house to take in his hand a morsel of unleavened bread, and say, "This is the bread of affliction which our fathers ate;" "this is the bread," evidently meaning, "this represents the bread:" consequently, the formula being so similar, "This is my body," our Saviour holding the bread, they would understand him in the same way, "This is a representation of my body." In the first place, I deny, entirely and completely, that the expression meant, "This is a figure of the bread;" it meant, obviously and naturally, "This is THE SORT of bread which our fathers ate." If any one, holding bread of a particular kind in his hand, were to say, "This is the bread which they eat in France or in Arabia," would any one understand that it was a figure of the bread? Would he not be understood to mean, that this was the peculiar kind of bread they ate there? So, if any one held unleavened bread, and said, in the ordinary terms, "This is the bread which our fathers ate when they went out of Egypt in affliction;" the meaning would be, "This unleavened bread is THE SORT of bread which they ate."

It is not necessary, however, to make many observations on this point, for no such formula existed, and there is no authority for it. We have one of the oldest treatises of the Jews, entitled, *A Treatise on the Passover*: it is an authoritative book; and, therefore, on this subject is of the highest authority. In this is minutely laid down, all that has to be done in the celebration of the Passover, every ceremony is most minutely detailed, even a great many foolish, and, perhaps, superstitious observances; but not a single word is said of this speech, not a single notice is taken of it, it is no where prescribed. This negative argument in the ritual, prescribing exactly the forms which are to be followed, must be considered equivalent to a denial of its having been

used. A little later we have another treatise, entitled, *A Treatise of the Pasch*, in which the exact manner of observing it once a year is laid down, but there is not a word of this speech, not a syllable regarding the practice. We come then, at once, to Maimonides, about eleven or twelve hundred years after Christ, and he is the first writer who gives this formula. He first gives one ceremonial, exceedingly detailed, and then he concludes, "In this way did they celebrate the Pasch, before the destruction of the temple." In this there is not a word of this expression, it is not even hinted at. Then he says, "The Jews, at present, celebrate the Pasch in this way," and he subjoins the formula. He gives it as a modern thing, not practised before; and not only so, it was not a speech, but the beginning of a hymn, to be sung after they had eaten the passover; consequently, it was not introduced till after the destruction of the temple; and, according to two older treatises, it was not in use in the seventh or eighth centuries; and, therefore, could not have been any guide to the apostles in interpreting the words spoken by our Saviour.

I must not forget to mention one fact in justice to my cause, and also, perhaps, I may say to an individual I mentioned, that Mr. Horne had quoted from Dr. Adam Clarke the passage in which the Dr. asserted, that in the Syriac language there were no words to express the idea "to represent." This was reprinted in different editions of his work till the seventh, published in 1834, in which he has expunged the passage, showing, consequently, that he was satisfied with the explanations which had been given, and with the confutation. This, of course, was only to be expected from any honest and upright man; but he shows that he was satisfied that the assertion which, till then, had been made, was incorrect. And not only so, but Dr. Lee, professor of oriental languages at Cambridge, in his *Prolegomena to Bagster's Polyglott Bible*, mentions expressly, that on this point his friend Mr. Horne was decidedly wrong in making this assertion. I mention this to show, that not merely on one side; but that it is acknowledged on the other also, that the question is at an end.

Before concluding this matter I should wish to enter, by way of showing the difficulties which surround the symbolical or figurative interpretation of these words, into the interpretation given to them by very able divines. I will only quote one, and that is from a very learned man, who, though perhaps he could hardly be said to be distinctly attached to any religious persuasion, yet was a professor of theology in a foreign university, and was a man of very profound learning. He has written a most elaborate dissertation to establish the meaning of the words, "This is my body." It is impossible for me to lead you through the details, but these are the changes through which the text passes. First, "This is my body:" he goes into a great many

minute observations on each word, and proposes a substitution for each word, much as metaphysicians do in working a problem. He tries to find an equivalent for the different members of his equation, and so reduces it at last to this, that it is equivalent to—"This is the bread of my body;" and then, after another long series of substitution, he comes out—"This is the bread of my covenant, to be established by my death." I ask, if any one on earth could, from the simple words, "This is my body," have arrived at once at the conclusion, that the expression means, "This is the bread of my covenant, to be established by my death?"

This may serve as an example, of the difficulty to which learned men find themselves reduced, when they come with all their learning to the research which Paley requires to the establishment of the Protestant exposition.

Looking back simply, I may just mention, that it is impossible for any one to examine into the doctrines of the Established Church, without seeing how this difficulty is met on every side; how sometimes the articles, or catechism, speak of the body and blood of Christ being "verily and really received;" and yet, at other times we are told, that the Church of England rejects the presence of Christ's body. In the inaugural discourse, pronounced the other day by the new Regius Professor, we have it said, that though the Church of England rejects the doctrine of Transubstantiation, it yet believes in the vitality of Christ's body in the Sacrament. What does this mean—"The vitality of Christ's body in the Eucharist?" Does it mean that there is a vitality in the body, and that he is living there; or does it mean that he is absent?

This is sufficient to show, into what exceeding embarrassment those persons fall, who wish to receive our Saviour's words in some way or other; who, finding that it is difficult to establish a mere type or figure, are anxious to say that the body of Christ is there, though they will not venture at once to believe that it is present.

On Sunday evening next I shall conclude this subject, when I shall close the whole series. I shall then enter into the second line of argument laid down, viz. to examine how far we are authorized to depart from the literal sense, by difficulties ensuing from the literal interpretation.

LECTURE XV.

TRANSUBSTANTIATION—PART III.

1 CORINTHIANS x.—16.

“ The cup of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the communion of the body of the Lord ? ”

WISHING, my brethren, to bring to a conclusion this evening, the important topic which already has occupied us two Sundays, it will be necessary that I step back for a few moments, to bring you to the point at which I left my argument ; as the observations which must follow, are necessarily as equal to those which have preceded ; and form, indeed, a part of that train of argument which I laid down at the commencement of my discourse last Sunday. In stating the position which Catholics hold in regard to the arguments drawn for their doctrine of the Eucharist, from the words of the institution, I observed that the weight of proof necessarily lay with those who maintain that it was necessary to depart from the strict literal meaning of our Saviour's words ; and that, contrary to their natural and obvious import, they were to be taken in a symbolical and figurative sense. I therefore laid down the line of argument which I conceived to be the strongest on the side of our opponents ; and it consisted in a two-fold investigation ; first, how far the expressions in question can possibly be interpreted in a figurative signification ; and, secondly, what reasons existed to justify that more extraordinary, and necessarily more difficult system, which demanded that departure.

With regard to the first : adhering strictly to the principles of Biblical interpretation which I had laid down, I went in detail through those various passages of Scripture which are cited to prove that the words of institution of the blessed Eucharist may be interpreted figuratively, without going counter to the ordinary method of speech found in Scrip-

ture, and more particularly in our Saviour's discourses. I endeavoured thus to show, that it was impossible to establish any such parallelism between our words and the examples quoted, as to give a right to interpret ours by those texts. And this formed the great ground-work of the argument which I assumed.

The second portion remains: to see what reasons, what motives there may be, for preferring that figurative and harsh interpretation, even at the expence, if I may say so, of propriety; to investigate whether there be not reasons so strong, as to induce us to choose any expedient, rather than interpret them in their simple and obvious meaning. This is the plan generally followed by writers on this subject. They maintain that we must interpret our Saviour's words figuratively, because otherwise we are driven into such absurdities, that it is impossible to reconcile this doctrine, not merely with our reason, but with ordinary common sense.

With regard to this, I may observe, that it is not very easy, even at the outset, to admit this form of argument. Independently of all that I shall say a little later regarding these supposed difficulties, the question may be considered in this point of view, Are we to take the Bible simply as it is, and allow it alone to be its own interpreter? or are we to bring in other extraneous elements to modify that interpretation? If there are certain rules for interpreting the Bible, and if all those rules, in any instance, converge to show us that certain words will not bear any other signification but one, I ask, if there can be any other means or instrument of interpretation from without, more powerful, more cogent, than those rules which form the only sure basis of biblical interpretation. If, applying the means which prudent and sensible men can alone consider the proper means for discovering the sense of a passage, we find that, on account of certain difficulties or opposition to our opinions, we are not satisfied, is it lawful to call in any other element to our aid? I find that, with deep and able divines on the Protestant side of this question, it has become much more usual than it used to be, to acknowledge that this is not the way in which the text should be examined; that we have no right to consider whether it is strictly possible or not, but that we must stand or fall fairly and solely by the testimony of Scripture; and that, however the consequences may be repugnant to our reasonings, if it can be proved, upon the grounds of sound interpretation, that any one is the meaning, that meaning must be taken. I will, for this purpose, quote the authority of one, who has been one of the most persevering, and, I may say, one of the most virulent of our adversaries, one who, particularly on this subject of the Eucharist, has taken extraordinary pains to overthrow our belief. Mr. Faber writes in these words on this subject: "The doctrine of transubstantiation, like the doctrine of the Trinity, is a question not of abstract reasoning, but of

pure evidence. We believe the revelation of God to be essential and unerring truth; our business most plainly, then, is not to discuss the abstract absurdity, and the imagined contradictoriness of transubstantiation, but to inquire, according to the best means we possess, whether it be indeed a doctrine of Holy Scripture. If sufficient evidence shall determine such to be the case, we may be sure that the doctrine is neither absurd nor contradictory. I shall ever contend, that the doctrine of transubstantiation, like the doctrine of the Trinity, is a question of pure evidence." In another passage he expresses himself in even stronger terms; he says, "While arguing upon this subject, some persons, I regret to say, have been too copious in the use of those unseemly words 'absurdity' and 'impossibility;' to such language, the least objection is its reprehensible want of good manners. A much more serious objection is the tope of presumptuous loftiness which pervades it, and that is wholly unbecoming a creature of very narrow faculties. Certainly God will do nothing that is absurd, and can do nothing impossible; but contradictions we may frequently fancy, where in truth there are none. Hence, therefore, before we consider any doctrine a contradiction, we must be sure we perfectly understand the nature of the matter propounded in that doctrine, for otherwise the contradiction may not be in the matter itself, but in our mode of conceiving it. In regard to myself (as my consciously finite intellect claims not to be an universal measure of congruities and possibilities), I deem it to be more wise, to refrain from assailing the doctrine of transubstantiation, on the ground of its alleged absurdity, or impossibility, or contradictoriness; by such a mode of attack, we, in reality, quit the field of rational and satisfactory argumentation."

These observations are sensible and clear; and by the comparison which is made with another mystery, as I shall show you just now, they are sufficiently demonstrated to be correct. But now, then, we are to look still at these difficulties. I do not mean to shelter myself behind his authority, or that of any other writer, and say that sensible and acute, exceedingly acute reasoners against us allow, that any supposed difficulties or contradictions in the doctrine are not to be taken as a ground for interpreting the text figuratively; and that therefore—having already proved that, according to the obvious rules of interpretation, we cannot depart from the literal sense—I have nothing more to do, but may at once proceed to other matters. On the contrary, I intend to meet the difficulty plainly and simply, but without departing one step from the ground which I have chosen from the beginning. I have said from the beginning, that the true meaning of the words or texts, is that meaning which the speaker must have known, and been certain would be the meaning affixed to the words by those whom he addressed; and that we are to put ourselves in their position, and ascertain what means they had

for explaining those words, and then explain them by those means alone. For we are not to suppose that our Saviour spoke sentences which those who heard him had no means of understanding, but which we were afterwards to understand; and that, exclusively of course of prophecies, and of the comprehension of doctrine, which has nothing to do with the understanding of doctrine, his words must necessarily have been intended for the immediate readers or hearers of any discourse. If, therefore, we wish to understand what are the means for interpreting these words, we must put ourselves in the place of the apostles, and we must make our inquiry in their positions. It is said that we must depart from the literal sense of our Saviour's words, because that literal sense involves impossibilities. The simple inquiry, therefore, which I make is this, Could the apostles have reasoned in this way? or could our Saviour have meant them so to reason? Could they have made the possibility or impossibility of what he told them, the criterion of its meaning? And if he could not have made the criterion of his meaning to be the possibility or impossibility of what he told them, it is evident that on this ground the text could not be interpreted.

I observe, then, in the first place, that the idea of possibility or impossibility, when spoken with reference to the Almighty, is a philosophical speculation of a much deeper character than we can suppose, not merely ordinary, but particularly illiterate and uneducated men, could have entered into. What is possible or impossible to God? What is contradictory to his power? Who shall venture to define—further than what may be the first and simplest principle of impossibility—the existence and simultaneous non-existence of a thing? But who will say that any ordinary mind would be able to reason thus—"the Almighty may, indeed, change water into wine, but he cannot change bread into his body?" Who, that looks at these two propositions, simply with an uneducated eye, could say that, in his mind, there was such a broad distinction between them, that while he had seen the one to be in the power of the Omnipotent, he held the other to be of a class so widely different that he would pronounce it impossible? Suppose, again, such an individual had seen our Saviour, or any one else, taking into his hand seven or five loaves, and with those very identical loaves, as the gospel narrative tells us, feeding and satisfying three or five thousand individuals, so that baskets should remain of the fragments, and that yet they saw it was not by bringing new loaves to the spot, but it was actually multiplying that very matter, making that substance, which existed in a limited form, extend itself and yet retain the same qualities, without any thing more than the mere effort of his word. Who that had seen him do this, for instance, would perceive such a difference between this and a body being at the same time in two places, as to be able daringly and boldly to pronounce in his mind, Though I have seen, from my own

experience, that the one can be done by this Being, I see plainly that the other belongs philosophically to such a different class of phenomena that it is even out of the reach of Omnipotence? Does any mind—I will appeal even to the mind of the most refined reasoner, and of the most sagacious philosopher, if he, admitting one of those facts as having been true and proved, will dare to pronounce the other to belong to another sphere of philosophical laws, which makes the one impossible, in spite of the demonstration that the other had been done.

Such, therefore, was the state of mind of the apostles of our Saviour in regard to his power. They had been accustomed to see him perform the most extraordinary works. They had seen him, for instance, walking upon the water, his body consequently deprived, for a time, of all the usual properties of matter, of that gravity, which, according to the laws of nature, should have caused it to sink. They had seen him commanding by his simple word the elements. They had seen him raise the dead to life. They had seen him perform those two miracles which I have mentioned, that of transmuting one substance into another, and that of causing a body to be multiplied or extended to an immense degree. Can we, then, believe, that with such minds as theirs, and with such evidences, the apostles were to have words addressed to them by our Saviour, which they were to interpret rightly, only by saying, It is impossible for him to do this?

But not only so; we find that our Saviour had impressed his followers with the idea, that nothing was impossible to him. We find that he never reproved them so severely as when they doubted his power: "Why dost thou doubt, O thou of little faith?" He had so completely imbued his followers with this feeling regarding himself, that when they applied to him for any miracle, they never think of saying to him, "If thou canst;" it is only his will which they wish to secure: the man with the leprosy accordingly exclaims, "Lord, if thou wilt, thou canst make me clean." "Lord," exclaimed Martha, "if thou hadst been here, my brother had not died; but even now I know that whatsoever thou wilt ask of God, God will give it thee." Thus, therefore, to this extent had their faith been placed in him, that they understood, that whatever he asked of God, whatever he willed, that he could effect.

Not only so; but our Saviour encouraged this belief to the utmost. How did he answer the man with the leprosy? "I will; be thou clean;" it depends upon my will; you are right in appealing to this attribute. How did he reply to Martha's observation? "I know, Lord, that thou always hearest me;" I know that whatever I ask will be given me. He confirmed, therefore, this idea in them, that nothing was impossible to him. Not only so; but we find him commending the faith of the centurion, and saying that "he had not found so great faith, no, not in Israel." Why? Because the centurion believed and

asserted that it was not necessary for him even to be present to perform a miracle: "Amen, amen, I say unto you, I have not found so great faith, no, not in Israel."

Now, therefore, again, if such was the belief of the apostles, and if our Saviour had taken such pains to inculcate this persuasion on them, that nothing whatsoever was impossible to him, can you believe, for a moment, that he meant them to decide to interpret the meaning of his words, on any occasion, on the ground that their completion was impossible to him? Not only so; but we find him actually making this the great criterion between his false and his true disciples, in the sixth of St. John, when they went away because it was a hard saying, and they could not comprehend it; whereas he approved of those twelve, saying, "Have not I chosen you twelve?"—because, although in some darkness and perplexity, they yielded up their reason and judgment to him: "To whom shall we go but to thee? Thou hast the words of eternal life."

Now, therefore, our Saviour had accustomed his apostles to this argument on every occasion: "Although this thing may appear to us impossible, as our Divine Master says it, it must be so." Can we believe, then, that he should, on this one occasion of the institution of his last supper, have made use of expressions, the only key to whose right interpretation was to be precisely the inverse of that argument? "Although our Divine Master says, 'this is his body and blood,' as the thing is impossible, it cannot be so?" If our Saviour, then, could not possibly have expected his apostles to reason so, if it cannot have been the criterion or the key to the interpretation that they possibly could have thought of using, then of course it cannot be the instrument of interpretation, or the key to their meaning with us; because that only is the true meaning, which the apostles must have attached to the words, and that only must be the process of arriving at it, by which they could and must have reached it.

But, my brethren, as I before hinted, are we safe in at all admitting this principle of contradiction to the law of nature, of apparent violation of philosophical principles, as a means of interpreting Scripture? What, I will ask, becomes of mysteries? What becomes of that very mystery, which you observe Mr. Faber put upon a parallel with that of transubstantiation, regarding this argument? What becomes of the Trinity? What becomes of the incarnation of our Saviour? What becomes of his birth from a virgin?—in short, of every mystery of the Christian religion? Who will pretend to say, that he can, by any stretch of his imagination or of his reasoning, see it possible, how three persons in one God can be but one God-head? If the contradiction—the apparent contradiction to the laws of nature, as usually observed and understood by us, is to be a principle for rejecting a doctrine clearly

laid down in Scripture, and if the Eucharist, which is more clearly laid down than the Trinity, is to be rejected on that ground, how is it possible, for a moment, to support the doctrine of the Trinity? The very idea is in itself, at first sight, apparently repugnant to the very law of number, and no mathematical, no speculative reasoning will ever show how it possibly can be. You are content, then, to receive that important mystery, shutting your eyes to its difficulties, as you should do. You admit it, because it is revealed in God's word, and still more because that revelation is confirmed by the authority of antiquity. And, therefore, if you wish not to be plied with the same arguments as you use against us, you must shut up that method of reasoning, and admit that mysteries are to be tried by the simple word of God, and that they are to be received at once, in spite of contradiction, apparent contradiction to our senses, simply because God reveals them, who hath the words of eternal life.

It is repeatedly said, for instance, that such a miracle as that of the Eucharist—the existence of Christ's body in the way we suppose it to be there—is contrary to all that our senses, to all that experience can teach us. Now, supposing that a heathen philosopher had reasoned in that manner when the mystery of our Saviour's incarnation, the union of God with man, was first proposed to him by the apostles, he would have had perfectly, not merely in theory but in reality, experience on his side; he could have said, it is a thing which has never happened, a thing which we cannot conceive to happen; and, consequently, as far as the unanimous testimony of all mankind to the impossibility of a thing goes, it is perfectly decisive. And it is evident that, in the mysteries which are revealed by God, in those mysteries which have their beginning in time, such as the incarnation, it is evident, that, up to a certain time, there must be all the weight of philosophical observation, all the laws of nature which can be deduced from experience, against it; so that up to the time when the mystery is enacted, it is perfectly true, that that mystery is at variance with the laws of nature, that inasmuch as the laws of nature form that code, by which experience shows us that nature is constantly guided, it is manifest that, experience not having given an example of such an event, the laws of nature, as deduced by it, must necessarily appear to stand in contradiction to the mystery. The only question is, cannot a mystery be instituted by God, or can it not be revealed by him? I would ask, for instance, with regard to the sacrament of baptism, who will not say, that were it to be tried by the law of nature, or even by all that we know of the connection between the moral, the spiritual, and the material world, that rite or sacrament would be pronounced in contradiction with them? Who will pretend to say, that there is any known connection between those two orders of things which could prove, or make even probable, that, by the bare

action of water applied with certain words to the body, the soul is cleansed and purged from sin, and placed in a state of grace before God? It is manifest, on the contrary, that all our experience would lead us to conclude that such a thing could not be. But has not God, in this case, modified the law of nature? Has he not allowed a moral influence to an outward act, performed under certain circumstances? Has he not been pleased to sanction that act, to such an extent, that the moment that act is performed its spiritual consequences follow from it, as necessarily, as naturally, as the consequences of any act must succeed to that act? Is it not that he has bound himself by a covenant, that when certain causes are brought into action, he holds himself bound to give them their supernatural effect? And is it not the same here? If God institute a sacrament like this, and if he, who has instituted the laws of nature, chooses to make this a modification of them, it no more runs in opposition to them than the other did, because the two only stand in opposition to experimental laws, and both precisely with the same degree of strength.

In fact, my brethren, this seems so obvious, that several writers, and writers not of our religion, agree, that upon this point it is impossible to assail us. One of them observes, that this doctrine—Transubstantiation—does not, as vulgarly supposed, contradict the senses. But the one, who has entered most scientifically into the subject, is the celebrated Leibnitz. He left behind him *A System of Theology*, which was deposited in a public library in Germany, and was not brought before the public until six or seven years ago. It was then procured by the late King of France from the library, and published. Leibnitz, in this work, examines the Catholic doctrine on every point, and compares it with the Protestant; and on this matter in particular, enters into very subtle and metaphysical reasoning, and the conclusion to which he comes is, that in the Catholic doctrine there is not the smallest point which can be assailed on any philosophical principle; that there is no contradiction which makes it necessary, upon grounds of mere philosophy, to depart from the Catholic interpretation of the words. This is a high authority. But independent of all this, I consider the reasoning which I have followed to show, that we cannot depart from the literal interpretation of the words of institution, quite sufficient to repel completely this objection.

Thus, therefore, it would appear, that the ground on which it is maintained that we must depart from the literal sense is untenable; untenable both on philosophical grounds, and still more on grounds of biblical interpretation. But besides this mere confutation of the grounds on which the literal interpretation is assailed, we have ourselves also, strong positive considerations in favour of the literal sense.

1. In the first place, the very words themselves, in which the pro-

noun is put in its vague form, are a strong confirmation of our position. Had our Saviour said, "*This* bread is my body, *this* wine is my blood," we might have said, that is a contradiction, wine cannot be blood, and bread cannot be a body; when our Saviour says, "*This*," which has no definite meaning, except what we find is predicated of it in the sentence; when we find, that in the Greek there is a discrepancy of gender between that pronoun and the word "bread;" it is evident that our Saviour wished to define, in these words, what he held in his hand, and which he gives to us, that it is his body and his blood.

2. But this is still further confirmed by the epithets which he adds to it; for a person using symbolical language, will be careful to avoid expressions which seem to identify the figurative objects with the real. Now our Saviour says, that that is the body which is to be broken or delivered for you, and that is the blood which is to be shed. By the addition of those adjuncts to the thing; by uniting to those words what could only be said of his real body and blood, it would appear still more, that he wanted to define and identify the objects pointed out.

3. There are considerations also drawn, from the circumstances in which our blessed Saviour was placed. When you conceive any one of yourselves, with the certain prophetic assurance, that in a few hours you were to be taken from your family, when you called them around you to explain to them your last bequests, to explain to them that which you wished performed by them in remembrance of yourself, would you make use of such extraordinary symbolical, figurative phrases, which, as I have shown you, have no parallel in any other passages of Scripture? Can you suppose that you would make use of words, in themselves obviously leading to a totally different meaning from that which you had in your mind, and wished to convey to them? And supposing that you were at that moment gifted with a still greater degree of foresight, and that you knew, that the result of your using these words would be, that far the greater part of your children would take your words literally, and by that completely defeat your wishes, and that there would be a very small number that would divine, that you only spoke figuratively: do you think that, under such circumstances, you would choose that phraseology, when it was as easy to you to convey the exact and definite meaning which you wished them to receive?

4. Again, our Saviour himself seems, on this night, to have determined to make his words as plain and simple as possible. It is impossible to read his last conversation with his apostles, as related by St. John, and not observe how often he was interrupted by them, and how often he most meekly, and gently, and lovingly, explained himself to them. And not so satisfied, he himself tells them, that he would no longer speak to them in parables; that the time was come when they

must consider him as speaking to them no longer as their master, but as their friend; so that they themselves said, "Behold, now thou speakest to us plainly, and speakest no proverb." Under these circumstances, can we conceive that he would have made use of those exceedingly obscure words, when instituting the last and most beautiful mystery of love, as a commemoration of that their last meeting here upon earth? These circumstances are all strong corroborations; they all go to lead us to prefer the literal meaning, as the only one reconcilable with the peculiar circumstances in which the words were uttered.

But, my brethren, there are two other passages of Scripture which must not be passed over, although it will not be necessary to dwell very long upon them. They are two passages in the first Epistle of St. Paul to the Corinthians, the one which I chose as my text; but the other is still more remarkable. In this one St. Paul asks the question, "The cup of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?" In these words St. Paul is contrasting the Jewish and heathenish sacrifices and rites with those of the Christian; consequently, when he speaks of their actions and sacrifices, it is of the eating as a real eating, and of the drinking as a real drinking, he is speaking of realities throughout on one side. When, therefore, he contrasts with them the Christian institutions, and when he asks them, whether they have not something infinitely more worthy, than what the Jews enjoyed, because their "cup was the communion of the blood of Christ, and their bread the partaking of the body of the Lord: do not these words imply, that there was a real contrast between the two? that, as the one were partaken as described, so also were the other? that if their victims were truly eaten, here, that which is opposed to the victim, Christ's body, is no less received.

But, on the other text there is a great deal more to remark. In the following chapter, St. Paul enters at length into the institution of the last supper; he there describes our Saviour's conduct, in instituting the blessed Eucharist, precisely as St. Matthew, St. Mark, and St. Luke, had done it before him, making use of precisely the same simple and obvious words. But then he goes on to draw consequences from this doctrine; he lays the narrative down as premises for the reasoning; and when a man does that, assuredly he lays them down in the terms in which the reasoning is to be deduced; and if the reasoning preserves precisely the same form, and the two give the same meaning, what right have we to depart from that as the true signification? Now how does he write? He says there, that the consequence is, "that whosoever receives this sacrament unworthily, eateth and drinketh damnation to himself, not discerning the body of the Lord;" and, in the second place,

"That whoever shall eat this bread, or drink of the chalice of the Lord unworthily, is guilty of the body and blood of the Lord." Here are two denunciations, deduced by St. Paul, from the institution of the Lord's supper: the first is, that whosoever receives it unworthily, "eateth and drinketh damnation to himself," because he does not "discern the body" of Christ. What is the meaning of "discerning the body" of Christ? Is it not to distinguish it from other food? to make a difference between it and other things? But if the body of Christ be not really there, how can the offence be considered as directed against the body of Christ? It may be against the dignity or goodness of Christ, but certainly it could not be an offence against his body. But, passing to the second place, it is curious to observe, that, in the whole of Scripture, the same form of expression only occurs once; it is in St. James, where it is said, that "whoever transgresses one commandment is guilty of all;" that is, guilty of a violation or transgression of all the commandments. It is the only passage parallel to this, where the unworthy communicant is not said to be guilty of the crime, but guilty of the thing against which the crime is committed; that is, "he is guilty of the body and blood of the Lord." It is explained by a similar form in the Roman law, in which a person, guilty of treason against majesty, is said to be "guilty of the majesty," that is, guilty of an offence against the majesty. But, in that case, if the majesty were not there in truth, that crime could not be committed; so here, if the body were not really there, it cannot be said that the offence is committed against the body. Not only can it not be said, but it is absolutely weak and unsatisfactory reasoning; because, to say that a person offends against Christ himself, that he offends against God, is a much greater denunciation of guilt, than to say, that he offends against the body of Christ, except in the case of a violent outrage, or attack, or offence, to the adorable body of Christ. Supposing the body of Christ not to be present, the offence would be weakened by calling it an offence against the body of Christ; it is an offence against his dignity, not merely against his body; and, therefore, why is the greatest of all offences that we can conceive called an offence against his body, when, in the absence of that body, it is merely weakening the offence to call it so? If that body is merely standing at the right hand of the Father, it is an offence against the merits of Christ's redemption; it is, as it were, an insulting of that rite which was to commemorate his passion; but it cannot be called a personal offence, or any offence against the body of our Saviour, and it would be a weakening of the offence to call it so; whereas St. Paul uses the phrase to convey the meaning of the enormity of the crime.

But now, looking at all the Scripture texts conjointly, there is a reflection which cannot fail to strike any considerate mind. We have

here four distinct classes of texts. We have a long conversation, held by our Saviour under particular circumstances, a considerable time before his passion. Others suppose him, throughout it, to have treated of faith, or of believing in him; yet, through a certain part of that discourse, he studiously avoids any expression, as I showed you, after the verse which I quoted, which could possibly lead his hearers to suppose, that he uses the words in a figurative sense; but he uses the expression again and again, in a way to induce his hearers to suppose, that it was necessary to eat his flesh and to drink his blood literally, to receive his body: and he allowed the crowd to murmur, and his disciples to fall away, and his apostles to remain in darkness, without explaining away their difficulties. Well, and suppose that is possible; we will suppose, that our Saviour on that occasion did so; we come to another quite different occasion; he is alone with his disciples; he no longer wishes to speak of faith with them; he wishes to institute a sacrament, commemorative of his passion; he uses precisely the same words again; he talks again of giving them something to eat and something to drink, which he calls his body and his blood: not only so, but this is related by several of the evangelists, without comment, as a matter of course, in the same words; not a hint, not an idea, that he meant to be understood figuratively.

We come down further: St. Paul wishes to prove, in the words of my text, that this commemorative rite of Christ's passion is sufficient for Christians, and superior to that which was eaten in the tabernacle. Once more; although there is not the slightest necessity for such marked expressions, but he might have used the words "symbol," "figure," or "emblem." Although writing on a totally different occasion, and addressing a different people, he falls into the same extraordinary phraseology, and makes use of the same words, and speaks as if the *real* body and blood of Christ were partaken of. Not only so, but he goes on to reprove the bad use of this rite, to illustrate it in a different manner, but once more he returns to the same unusual phrases, of "the body of Christ," and "the blood of Christ," being received, and speaks of those who partake of it unworthily, as being "guilty of the body," of an outrage upon that body; no one would have said, of an injury to the paschal lamb, which was an emblem of Christ; no one would have said that that was an injury to the body of Christ, though it might be to his merits. Now is it not strange, that our Saviour and his apostles should thus conspire together, to use words of this meaning, and that they should not have let one expression slip, which might be a guide or key to the true interpretation of these passages? Is it even possible, that if our Saviour, in the sixth of John, was talking of a different thing from what St. Paul was in his Epistle to the Corinthians, that they should have adopted similar, figurative,

extraordinary, unusual language? But if you take the simple interpretation, as the Catholic does, there is not the slightest difficulty from first to last. You have to make some struggle, perhaps, against your senses; but, at least, as far as biblical interpretation goes, you are consistent from first to last; you believe that the literal expression was used in each passage, because it was the literal thing, and you have the analogy of Scripture in your favour; whereas, on the other hand, you must find reasons why they should have used such expressions; and, at last, you are to satisfy yourself with some little word in the corner of the narrative, and resort to the miserable expedient of proving, by that little word, that the doctrine is figurative.

Now, to give an instance of this process, after the consecration is spoken, we still have the expressions "bread" and "wine" used; therefore, all that long line of argument which I pursued is worth nothing, this one fact overthrows it all. Why, we Catholics call it bread; we call it wine after the consecration; and do we disbelieve that the change has taken place in the elements, because we apply these words afterwards? It is evident, therefore, that the simple finding of these words used, is no argument whatsoever. We have an instance in the Gospel of St. John, in the ninth chapter; our Saviour performs the cure of a man that was blind; he restores him to sight: there is a long altercation between the Jews and the blind man, which beautifully demonstrates the miracle. The blind man is called in; they question him again and again; they call in his friends to verify that it is the man; all this must convey the idea that the man had been blind; but, reasoning in the same way, after a few verses it is said, "They say again to the *blind* man,"—Oh, then the man was blind after all, he was blind still, he was never cured; the fact of his being still called blind, proves that no change had taken place! Just precisely the reasoning used against our doctrine; because they simply speak of it as "bread" as before, some persons are quite satisfied, that the express words are overthrown. It is the same in the case of Moses, where the rods are said to have been changed into serpents, and yet they are called rods afterwards; had no change then taken place? Manifestly; but it is the common method in all languages, when such a change had taken place, to continue the original name. It is said in the miracle of the marriage, "When, therefore, the master of the feast had tasted the water which had been made wine;" why water then? it was no longer water, it should have been called wine. These examples are sufficient to show, that such expressions as these, such words as these, must not be taken by any sincere inquirer, as the key to the interpretation for the entire passage, nor made to outweigh the complicated difficulties that attend its being taken figuratively.

We naturally must desire, upon a question like this, to ascertain the

opinions of antiquity. The author, from whom I before quoted, as to the incorrectness of arguing against our scriptural interpretation, from arguments drawn from reason, observes himself also, that it is necessary on this point to consult tradition, for he acknowledges, at least pretty evidently, that it is not easy to prove the figurative interpretation of these words.

Now, in this examination of the opinions of the early church, we meet with a most serious difficulty, drawn from a circumstance which I made use of on a former occasion, namely, the discipline of the Secret, whereby the faithful were not admitted to the knowledge of the principal mysteries of the faith till after they had been baptized. It was a principle, as I observed before, among the ancient Christians, to preserve an inviolable secrecy as to all that passed, on the most important occasions of the services of the church. Hence, we find a distinction drawn in the old fathers, between the mass of the catechumens and the mass of the faithful; consequently, neither they, nor still more heathens, knew what went on in the church. This is manifest, especially when the fathers treat upon the Eucharist. It is common to hear them say, "What I am saying or writing now is for the initiated," "the faithful know what I mean." They expressly say, that "if you ask a catechumen if he believes in the incarnation, he would make the sign of the cross, to show that he believes in the Trinity and incarnation: if you ask him whether he believes in the Eucharist, he does not know what you mean." One of the fathers, St. Epiphanius, says, "What were the words which our Saviour used at his last supper; our Saviour took into his hands a certain thing, and said, it is so and so." Thus he avoids making use of the words which would expose the belief of the Christians. Origen expressly says, that any one who betrays this mystery to a heathen, is worse than a murderer. St. Augustine, St. Ambrose, and others, affirm, that they are traitors to their religion who do so. The consequence was, as Tertullian says, that the heathens knew nothing of what went on in the church; and when they charged the Christians with various horrible crimes, as if there perpetrated, they contented themselves with asking, "How can you pretend to know that,"—speaking of horrible crimes which the Christians were charged with—"how can you pretend to know that, when we never allow any one to be amongst us?" This sufficiently shows, that it was not any thing of recent introduction, but that it had continued, as the early writers tell us, from the time of the apostles; because it would be impossible to conceal this mystery, if it had not been concealed from the beginning. In the writings of St. John Chrysostome, speaking of a tumult in the church of Constantinople, he says, in a letter to Pope Junius, that the person he speaks of "spilled the blood of Christ:" and the historian Palladius, who narrates his life, says to the uninitiated,

he spilt the symbols known to the initiated, because he was writing a letter that was to go forth to the world; the other was written to the Pope. We have another example in the writings of St. Athanasius, who was summoned before the court for breaking a chalice; and the council held at Alexandria in 360, expressed their horror of the Arians, for having brought the mysteries of the church before the world through this accusation. And we have it still stronger expressed, in a letter of the Pope to him, in which he says, "It is a thing we could not have believed, when we heard that such a thing as the chalice, the cup in which the blood of Christ is administered, was mentioned before the profane and uninitiated; and, until we saw it in the account of the trial, we did not think such a crime possible."

All this, you may conceive, will necessarily throw a considerable veil over what was said in early times on the Eucharist; and it is only where accident enables us to pierce under the veil, that we see clearly what the doctrines of the church were. But we do discover it in various ways. The first is in the calumnies invented by the enemies of the church. Now we find it to be asserted by Tertullian particularly, the oldest father of the Latin church, that one of the common calumnies against the Christians was, that in their assemblies they murdered a child, and dipping bread in its blood partook of it: he alludes to this constantly. St. Justin Martyr tells us, that when he was a heathen he had heard this constantly of the Christians: Origen mentions it in the same way. Now what could have given rise to this, from the doctrine that men partake of bread and wine, simply as commemorative rites of their religion? Does it not imply, that they had heard something of the doctrine, that the body and the blood of our blessed Saviour were believed to be partaken of by them on these occasions? Does not the calumny itself insinuate as much?

Secondly. We gain additional light by the manner in which they met these calumnies. Suppose that the belief of the ancient Christians had been that of Protestants, what was easier than to refute these accusations? It required nothing more than to say, "We do no such thing, nor any thing approaching to it; Catholics do nothing more than partake of bread and wine, as a commemorative rite of our Saviour's sufferings; come in, if you please, and see." Now, instead of this, we find it met in two ways: in the first place, by not answering it at all; they avoid answering it, because the answer to that must have laid open the real doctrine, which would have been exposed to the ridicule and blasphemy of the heathen; for we know by experience now, to what obloquy, and to what scoffing it exposes us; and, therefore, they feared the same, and they refused to answer it; and, consequently, in Tertullian, and in all the ancient apologists that we have of Christianity, they avoid touching upon this topic. But what is still more remarkable, we have

one case of a martyr, Blandina ; it is said, that at Lyons the servants of some of the Christians were put to the rack, to discover what was the belief of their masters : these servants, being heathens, said, after some time, that they believed in the mysteries of the Christians, they partook of flesh and blood ; the martyrs were then, Blandina particularly was, charged with that, and was put to the rack ; and the historian says, that she most wisely, most prudently answered, " How can you think that we can be guilty of such crimes ; we who, from the spirit of mortification, even abstain from eating lawful flesh ? " Now, supposing that this doctrine had nothing at all akin to the reality, what was easier than to say, " We do nothing like it ; we partake of a little bread and wine, as a bond of union, to commemorate our Saviour's passion, but we have nothing that could give rise to such a horrible calumny ? " She, however, is praised for her wisdom in making this answer, because she did not deny the charge, at the same time that it met the odious and unnatural portion of it, the form in which the accusation was made. These are examples, how, through the enemies of the Christians, and the answers given to them, we arrive at a tolerable certainty of what was their belief.

We have, however, fortunately one apologist, who did venture to uncover that veil. St. Justin, in his apology, thought it better, from the circumstance of his directing it to prudent, philosophical minds,—he thought it right to explain the real belief of the Christians in this regard. How does he do it ? Does he say, we by no means believe in any thing of that sort, we only make use of a commemorative rite ? Listen to what he writes, under circumstances when it was natural for him to wish to deprive them, as much as possible, of all that would be disagreeable, and to strive to conciliate : he says, " Our prayers being finished, we embrace one another with a kiss of peace ; "—a ceremony yet observed in the Catholic mass.—" Then to him, who presides over the brethren, is tendered bread, and wine tempered with water ; having received which he returns thanks," and so forth ; and says at last, " This food we call the Eucharist, of which they alone are allowed to partake who believe the doctrines taught by us, and have been regenerated by water, for the remission of sin, and do live as Christ ordained. Nor do we take these gifts as common bread and common drink, but as Jesus Christ our Saviour made man by the word of God, took flesh and blood for our salvation, in the same manner we have been taught, that the food which had been blessed by these prayers, and by which our blood and flesh in the change are nourished, is, we believe, the flesh and blood of that Jesus incarnate." There, you see, that he lays open the doctrine, in the clearest and simplest manner possible, telling us, that it is considered to be the body and blood of Christ.

But besides this, there is fortunately another class of writers, who

have come down to us, and who are actually those we should be most disposed to look into; and they are those, who expressly laid open to the newly-baptized, what they were to believe on the subject, and their words would naturally be then the simplest possible. There is also another class of writers, consisting of those whose homilies or sermons were delivered to the initiated exclusively, and there also they speak without disguise. These two classes furnish abundant proofs for our purpose. I will mention first, as one of the most remarkable, St. Cyril, of Jerusalem, because we have a whole series of his catechetical discourses; and, it is singular, that in one of them he says, that they are to be careful not to communicate what he teaches them to the heathens, or to the unbaptized, unless they are about to be baptized, but only to those who are enlightened. Now this is the way in which he speaks; he says, "The bread and wine which, before the invocation of the adorable Trinity, were nothing but bread and wine, become, after this invocation, the body and blood of Christ." Again; the Eucharistic bread, after the invocation of the Holy Spirit, is no longer common bread, but the body of Christ." This is the clear doctrine, simply laid down. Now, in another place, the apostle Paul says, "In that night," and so forth: afterwards "he took the bread and said, This is my body; as then Christ, speaking of the bread, said, 'This is my body:' who shall dare to doubt it? As speaking of the wine, he positively assured us, This is my blood; who shall doubt it, and say, that it is not his blood?" Again; Jesus Christ, in Cana, of Galilee, once changed water into wine, and shall we think it less worthy of credit, that he changed wine into blood? Invited to an earthly marriage, he wrought this miracle; and shall we hesitate to confess, that he has given to his children his body to eat, and his blood to drink? Wherefore, with all confidence, let us take the body and blood of Christ; for, in the figure or form of bread, his body is given to us; and, in the figure or form of wine, his blood is given to us; that so, being partakers of the body and blood of Christ, we may become one body and one blood with him. Thus, the body and blood of Christ being distributed in our members, we become *Christofori*, that is, we carry Christ with us, and are made partakers of the divine nature, as St. Peter says." Afterwards he says, "For as the bread is the nourishment which is proper for the body, so the word is the nourishment which is proper for the soul. Wherefore I conjure you, not to consider them any more as common bread and wine, since they are the body and blood of Jesus Christ, according to his words; and although your senses might suggest, that to you, let faith confirm you in this, knowing that what appears to you bread is not bread, but the body of Christ; and that which appears to you wine is not wine, but the blood of Christ." He says in another passage, "Look and see how good the

Lord is; think you not, that you are to discern this by the testimony of sense, but by the testimony of faith; for when you take them, you are not commanded to take bread and wine, but to take the body and blood of Christ." This, then, is the manner in which the new Christians were taught to believe.

Another, St. Gregory of Nyssa, also one of these catechists, says, "What is this salutary medicine? That body which was shown to be more powerful than death, and is the beginning of life. Now how can that one body, which so constantly throughout the whole world is distributed, be whole to each receiver, and each receive the body of Christ?" The very difficulty made, in our days, to the Catholic doctrine. But hear his answer: "The body of Christ, by the inhabitation of the Word of God, was transmuted into a divine dignity; and so I now believe that the bread, sanctified by the divine Word, is transmuted into the body of the Word." There is the same word as transubstantiation—transmutation.

A writer of the second class, one who writes to the initiated, is St. John Chrysostom: he says, "Let us then touch the hem of his garment; let us rather possess him entire, for his body now lies before us, not to be touched alone, but to be eaten and to satiate us. And if they who touched his garment drew so much virtue from it, how much more shall we draw, who possess him whole? Believe, therefore, that the supper at which he sat is now celebrated; for there is no difference between the two; this is not performed by a man, but by Christ, and both are by him; it is not the hand of the priest, but the hand of Christ, that is stretched towards that altar. Let us believe God in every thing, and not gainsay him, although what is said may seem contrary to our reason and our sight; let us believe him more than both; his word cannot deceive, but our senses very easily deceive; that never failed, these often. Since, then, his word says, "This is my body," let us assent and believe, and view it with the eyes of our understanding." In another place, "Who will give us of his flesh that we may be filled?" This Christ has done, allowing himself to be eaten. Parents often give their children to be nourished by others; not so I, says Christ, but I nourish you with my flesh; I took flesh and blood to deliver you, and again I deliver to you that flesh and blood, by which I became so related." Again, "What sayest thou, O blessed Paul? Willing to impress awe on the hearer, and making mention of the tremendous mysteries, thou callest them the cup of benediction, that terrible and tremendous cup. That which is in the cup, is that which came from Christ himself, and this is that very body which was pierced by the lance; he that was present at the last supper, is the same that is now present; the words are pronounced by the priest, but it is the power and grace of Christ, that changes that which is on the altar into

his body." Once more, he says, "Wonderful! the table is spread with mysteries; the Lamb of God is slain for thee; spiritual fire comes down from heaven; the blood in the chalice is drawn from the spotless side for thy purification. Thinkest thou that thou seest bread? Thinkest thou that thou seest wine? far be it from thee to think so; but as wax brought near to the fire changes its substance, so the mysteries of bread and wine, are consumed by the substance of the body."

These are a few examples from the fathers, expressly instructing the faithful without reserve—and see what language they hold! Beginning from the very earliest times in the church, we have expressions without end of the same belief, sometimes casually let out, at other times, though veiled, yet sufficiently clear for us to understand. In the very first century, St. Ignatius Martyr complains of some, that they do not believe the Eucharist to contain the very flesh of Christ, and therefore die without the gift of God.

There are a great many passages which have been strongly contested; there is an obscurity about them. There are others contested, because the fathers make use of certain words; they call the Eucharist a figure, and so do we now. But even there, there is hardly, indeed, I will say, there is not one passage which has been disputed, which we cannot clearly vindicate. I will mention, as an illustration of this, one passage which has come under my observation; it is one so commonly quoted against us of Tertullian; there is a passage, where he tells us, that Christ, in the Eucharist, or in the bread, "represents" his body to us. Now it is argued, here is clearly a figure, nothing more, precisely the Protestant belief. To this Catholics have answered, and answered very justly, that the verb to "represent," in Latin—*representare*—signifies really to present, and that Tertullian himself uses it so. He says, that God, on Mount Tabor, represented his Son to us, that is, presented him to us. But, I think, this expression is a particularly strong argument for us, because that word "represent," is used in a way which makes it a very strong phrase; he says, in one of his works, speaking of some type verified in the new law, "The shadow was in the figure, the truth in the representation." Therefore, according to Tertullian, the representation is the fulfilment of the figure, not the figure; and if, therefore, Christ in the Eucharist represents to us his body, it means that that figure was completed, and that that which before was in the shadow is now in the truth; because representation with him is truth. And the same expression occurs in St. Cyprian, who says to one of the martyrs, "We see represented in you, that which was foreshadowed in the three children in the furnace;" therefore representation is the fulfilment of the figure. There are other passages of Tertullian which can be examined in the same way, upon his special phraseology, by comparing them with his other works.

There is one, for I must omit many passages which I had marked, as affording exceedingly strong proofs of this belief in the Latin, Greek, and oriental churches. I will mention one, because it has only lately been brought to light, within these two or three years, giving us the testimony of a father not known till very lately; it is a proof, how little we should have to fear the discovery of any new writers among the fathers; on the contrary, how much we should desire it. The father is St. Amphilocheus, bishop of Iconium, the bosom-friend of St. Basil and St. Jerome, and spoken of by them, as one of the most holy and learned men of their time. We knew very little of his writings; we had nothing regarding the Eucharist; but two or three years ago, a work was brought to light, the Acts of the Council held about 1166, at Constantinople, upon the text, "My father is greater than I." This Council collected passages from the fathers; and, among the rest, from St. Amphilocheus; but they stopped short just at this very passage; but I will read it to you, and you will see what must have been his belief. The passage is quoted to show his opinion regarding the equality of the Son with the Father, and his argument is remarkable: he says, that the Father is equal to the Son, and is greater than the Son; he is equal, considered under certain circumstances, and greater, considered under others; and he goes on to make comparisons between these positions; he says, "The Father, therefore, is greater than him who goeth unto him, and not greater than he who is always in him; he is greater, and yet equal; greater than he who asked, 'How many loaves have ye?' equal to him who satisfied the whole multitude with five loaves: greater than he who said, 'Who toucheth me?' equal to him who dried up the inexhaustible flux of the hæmorrhœissa: greater than he who asked, 'Where have ye laid him?' equal to him who said, 'Lazarus, come forth:;' greater than he who was judged by Pilate; equal to him who freeth the world from judgment: greater than he who was stript of his raiment; equal to him who clothes the soul: greater than he to whom vinegar was given to drink; equal to him who giveth us his own blood to drink." Now if the giving us his own blood to drink was only a symbol, how is it a proof of his divinity? Is it of the same character as justifying the soul, clothing the soul, freeing the world from judgment? Can the instituting a mere symbol be ranked among proofs of divinity, on a level with these? If, therefore, St. Amphilocheus brings it among the very last of his examples, as one of the strongest proofs of Christ's equality with the Father, and assuredly it is to be understood to be a miracle, and a miracle of the very highest order.

This, as I before said, is but a very limited view of the argument from tradition, because I have contented myself with making these extracts from fathers, who were expressly treating of the Eucharist,

and who, consequently, may be supposed to have spoken with a view to enlighten the faithful upon the subject.

Before concluding, I cannot refrain from pointing out the complete and beautiful analogy, between this part of the course through which I have led you, and the former portion. You have seen there, that the Catholic belief, regarding the Eucharist, is, that our Saviour has instituted a solemn rite in his church, whereby he himself is always truly present therein, present, so as to be really the food of the soul, and, consequently, the source, the author, the means of all grace being conveyed to the soul. Now let us examine what were the wants of human nature, which our blessed Saviour came peculiarly to supply. The fall of our first parents affected mankind in a two-fold manner: in the first place, they ate of the fruit of the tree of knowledge, and the consequence was, that they were blinded in their understandings, and left a prey to error, uncertainty, and diversity of opinion: this was what they entailed upon their posterity, regarding their judgment and understanding. At the same time they were driven away from the tree of life; from that tree which was intended for their nourishment and ours, to give perpetual vigour to that state, and nourish it for immortality. No sooner was this lost, than the soul sank into a state of degradation, and its moral feelings became corrupted, and moral depravity was the consequence of that loss.

We find this two-fold want of intellectual light and moral life, so completely felt in every period of the history of the world, that it is impossible to mistake, that they correspond to the two great losses which man had undergone. We find mankind thirsting in every way for knowledge, not merely in the speculations of philosophy, not merely by interrogating nature through her works, but that they felt the want of a supernatural enlightenment, that they had recourse to every species of superstition, oracles, auguries, and every thing that seemed to give them some portion of communion with heaven, or produce some glimmering spark of internal light. Besides this, there evidently was the feeling of the want of something to regenerate the human heart, of some means of coming more closely into communion with the Divinity, as was of old, in the first normal state in which man was placed. We see it in the practice of sacrifices; and we find some institutions so akin to that which I have described to you, that it has been asserted, that they must have sprung from some corrupted imitation of the Catholic religion. In the religions of India and China, there was an impression, that there was a means of being united to God by the celebration of certain rites, which seemed to make men partakers of the Divinity. We find that there were oblations, which they supposed sanctified them, elevated them, and brought them into communion with God. We find it particularly among the nations of America, in which

there is a rite, wherein bread, made in the form of one of their deities, and then broken and distributed, is of that character, that they believe they therein partake of their god. Now what does all this show, but that there were two great wants, the want of an intellectual light to correct the mind, the want of an interior vigour in the soul to correct its faculties?

Now if our Saviour came to repair those losses which had been inflicted on us by our first fall, we must suppose, that in his holy religion, and in his church, there were institutions expressly directed to meet these necessities; and the Catholic Church does this most beautifully. We believe that he hath planted in his church another *tree of knowledge*, the fruits whereof could be plucked without danger; that he, in other words, was not content with teaching three years upon the earth, but that he did make an institution on this principle of recognized authority, wherein he himself always teaches, wherein he himself always guides, and directs, and illuminates the darkness of the understanding. He planted, beside this, *the tree of life*, in an institution, in like manner, which could perpetuate the other great means of grace besides his teaching. The great work of redemption was to regenerate our fallen race; and, as we believe, therefore, that he perpetuated the knowledge that he communicated by a permanent institution, so we believe that there is, in his church, another permanent institution, to secure to us the other great grace, that is, that we may be made partakers of his passion and death, and be really united to him, and have in us that constant power, and flow, and energy of grace, that must proceed from him; and that he has thus placed all who should come hereafter, as much as might be, in the same circumstances as those who were hearing him, and who could touch and adore his blessed body. Thus, therefore, the whole system is in perfect harmony with that which we should suppose wanting to man.

But, at the same time, observe how beautifully the two institutions harmonize together, and are absolutely necessary to one another. What is the object attained by the former institution? The most perfect union of mind, the most complete harmony of thought, of opinion, upon every subject regarding religion. And this institution also, therefore, produces the same effect with regard to the heart, with regard to the affections, which the other was intended to secure in the understanding; for why is it even called by that name, communion, but that it not only places us in communion with God, but that it is the means whereby the church is kept in the same feeling, in the same bond of charity towards one another, as exists in their minds and convictions? The consequence is, that if, on the one hand, we may say, that the doctrine of Christ, ever teaching in the church forms the intellect, the mind of our religion, we consider the other, that institution whereby his

saving influences are diffused through the body, as its living and life-giving heart. There is such a reference to it in all our institutions, that we could not deny transubstantiation, or the real presence of Christ in the Eucharist, without, at the same time, overthrowing our whole system. It is upon that ground that we build our churches; we would not adorn them with our richest and most precious gifts, but that we believe Christ to be really present in them; we would not give our gold and our silver to them, did we not believe, that we are thereby rendering homage to the Lamb slain from the foundation of the world. It has been observed by Lord Fitzwilliam, that were it not for the great idea of the purity that is required to approach this blessed sacrament; and that, knowing what an immense, what a matchless benefit the participation in it is, the Catholic believes that there is no sacrifice, no humiliation too great, were it not for this conviction, it would be impossible almost to bring men to the practice of such a duty. Were not the gift, which was to be the consequence of this purity, considered better than all earth could give, assuredly it would be difficult to bring men to such severe and humiliating practices. It is the same with the celibacy of the priests; we believe that they should be dedicated solely to the service of God; that, and every other institution connected with the priesthood, is essentially based upon the feeling, that the body of Christ is administered in the blessed sacrament, and that he is present as a sacrifice among us. Thus, you see, how this enters, as a vivifying dogma, throughout the whole of our institutions; and how, at the same time, it stands in perfect harmony with the other great principle of our faith.

But there is another, and a still stronger claim, which this blessed rite has to our commendation. I remember observing, at the commencement of these Lectures, that the whole system of Divine Providence, is united in one beautiful and closely connected plan; that we, at present, are but the filling up of that which was before shown in figure; and that we, in like manner, are now, in our turn, but the shadow of another and of a happier state. Now how is this to be done? How can it be done more beautifully, than by an institution like this? The essence of that future state is charity, perfect union, union with God, and union among those who compose it, the most perfect union with God; where, seeing him face to face, they feed, as it were, on the fulness of his perfections for ever. And here we have an institution, where, man being composed of body as well as spirit, this is conveyed to him under outward forms, suited to his present state; and then it forms, at the same time, the closest bond of charity and communion among ourselves, and that union of souls which is faith, for it is our common faith, that makes this institution to us also the source and origin of our common charity.

But, my brethren, there is another, and, perhaps, less pleasing aspect, under which I must present the subject; and it is to lay before you, a simple estimate of the respective risks or dangers which we run upon our respective sides. We have, on our side, certainly cast some of the weightiest stakes which it is in our power to do: we have risked upon this belief our entire happiness: we have here cast in the most complete sacrifice which we can make of our individual reason; we have here made the fullest renunciation of all our own judgment, of all the evidence of our senses, of all those motives of self-sufficiency, which would lead us to prefer our own reasoning to a mere written book; and we have cast into the same scale the fastest anchor of our hope; we believe this institution to be the means whereby God communicates his choicest graces to us, the means of individual sanctification, as the instrument of personal and local sanctification, the channel whereby he will communicate to us, in our dying moments, those graces on which we mainly rely, through the merits of his Son, for reaching eternal glory. We have considered it, and feel it to be the means whereby we are the most closely, the most completely, united to God. Now this, therefore, we stake boldly upon our side; so that, if we could be proved to be in error, all this, we may say, we have flung to the winds. But, my brethren, if we should be detected in error, what is the most that can be said of us? Why, that we had believed too implicitly on the declarations of the Son of God; that we believed that he possessed resources of power in manifesting his goodness towards man, beyond the reach of our intellects and paltry speculations; that, in truth, we had measured his love more lovingly than prudently, and that we had given up ourselves too completely, with too entire an abandonment of reason, into the hands of God.

But, my brethren, if we, on the other hand, are correct in our faith, heavy as these stakes are, which we have placed on one side, how much more awful are the risks that have been incurred on the other! For, on the other hand, have been staked words of reviling and scoffing, and, if our doctrine is true, of frightful blasphemy? This sacrament has been treated as a deceit, and all those who administered it as cheats. And if our belief is correct, they, who do not consent to it, are living in the neglect of an important precept of partaking of the body and blood of our Lord, without which they cannot have life in them. And consequently it behoves them all to examine with candour and impartiality, but with readiness to yield, this most important of all doctrines.

And now, I will detain you for a few moments, with one or two remarks. It is probable, my brethren, that of us, who are assembled here together, a great many will not meet again, and that many, to whom I now stand opposed face to face, will not meet me until we meet again before the tribunal of Christ. Days, weeks, months, and

years very soon pass away, and it will not be long before we are there confronted. And now, then, speaking first a few words for myself, if you will bear with me. What will it profit me in that day, or what can it profit me now, if, in all that I have been addressing to you for these many days, I have not been uttering my firm and surest convictions, if I have been trying to enmesh you or ensnare you in doctrines which I do not myself hold as true? What satisfaction can it give me in thus addressing you, had I not felt the conviction of my conscience, that I was exerting my endeavours in what I believe, before God, to be the declaration of his blessed Book; if I had been deceiving you with vain words, and the arm of God had been all the time stretched out over me, still nearer and nearer, to strike me as a false prophet, and a deceiver, in his blessed name? Ours are not the riches and honours of this world, and we can have no feeling but to give an honest testimony, when we stand up for these truths.

But if you have every reason to think, that, in every step in the demonstration—I have been satisfied, and am, that I am correct—that there is no error, that there is no inaccuracy, however small, that has wilfully been allowed to pass, in what I have done; so have I, on the other hand, a right to demand of you, let not any slight, any small impression, that has been made, be allowed to pass away; let not any one, who may feel that while attending here some small point of his belief has been shaken, go on in the hurry of business, as if nothing had happened. I shall be perfectly satisfied, if, in the mind of one single individual, the principle of examination has been roused, and he be led to employ his own time, his own diligence, in that which is really his own greatest concern; that is, in satisfying himself that he is right, right in every step, in every portion of his creed. It is impossible for any one to look around him in this country, and to be satisfied that this is the normal, the proper state, in which religion was meant to be by Christ. It is certain, that union, that unanimity was, in the first centuries, the sign of the true church of Christ. And this consideration should lead all to inquire, where it is, that the departure which we see from the true principle arose. There is only one point in which the whole can meet, and that is in the adoption of those principles, which I have endeavoured to inculcate.

But all that I have said is as nothing. I may have endeavoured to scatter a little seed; it is God alone that can water it, it is God alone that can give the increase. It is not, therefore, the slightest reliance on myself, it is not even the gratification that I must feel, in seeing the patience with which I have been listened to, it is not these that lead me to hope that any good may be effected; but it is more than all, the sincere wish and desire that I have, that, in all that I have said, all abstraction should be made from myself individually, and the doc-

trines examined ; and especially, it is the humble confidence, that God will always bless the labours of those that work in his name. And therefore it is, that I beg of you all, to join me in the wish, that whatever is his blessed will may be known to all, that thus we may be all brought to unity of mind and unity of heart, that so hereafter we may come to that assembly of which we are now the type, and be one in heart, and soul, and mind with God in future bliss ; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

